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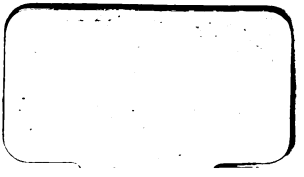

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M DCC LXVII.

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D. D. D.

EDITOR.

XENOPHON'S

TREATISE

OF

HOUSEHOLDE.

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M DCC LXVII.

other mans houſe, as wel as he that buyldeth an houſe? In good faythe, ſayde Critobulus, he were worthy to haue very good wages, if he coulde take an other mans houſe in hande, and do euery thyng that belongeth to it, and make the hous better in goodes and in ſubſtaunce. But what do we meane by the houſe, whether is it nothing els but the bare houſe, or whether al maner of thynges that a man hath oute of the houſe, be belonginge to the hous? Me thynketh, ſayd Crito. that althoughe that that a man hath, be not within the towne where he dwelleth, but in the countrey, or any where els, that all doth belonge to the hous, what ſo euer a man hath. And be there not ſome men that haue enmyes? Yes, mary, and a gret meiny to. And ſhal we ſay, that their enmies be their goodes or ſubſtance? By my feyth it were a mery ieſte, if he that hath cauſed vs to haue mo enmyes than we had, wold haue a rewarde for it beſyde; for bycauſe we haue iuged a mans houſe, and that that a man hath, to be al one. Ye, but I do not accompte that amonge a mans ſubſtaunce and goodes, that is nought and hurtful vnto him, but that that is good and profitable? Than, as farre as I ſe, ye cal that a mans goodes and ſubſtaunce, that is profitable vnto hym. Ye mary do I; and ſuche thinges as be hurtful, I cal them domages, and not goodes. And what if a man bye a horſe that he can not ryde, but fall downe from his backe, and ſo doo him ſelfe a dyſpleaſure, is not that horſe his goodes? No, by my faye, ſeing thoſe thinges be goodes that be good. Nor the grounde than ſhall not be called goodes vnto a man, the which occupieth it ſo, that he hath domage by it. Nor the ground ſhal not be called goodes, if where that a man ſhoulde be founde and noriſhed by it, he dyeth for hungre. Than it fareth lykewyſe by ſhepe. If a man hath any domage by

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the reaſon that he can not guyde them, nor order them as he ſhulde, the ſhepe ſhall not be goodes vnto hym? Me thynketh no. Than, as farre as it ſemeth by you, ye cal thoſe thinges goodes, that be profitable; and thoſe thynges that be hurtefull, be no goodes? So me thynketh. Than one ſelfe thynge ſhal be called goodes vnto him that can vſe it as he ſhuld; and to hym that can not, it ſhal be no goodes: like wiſe, as recorders be goodes vnto him that can play on them ſomwhat according; but vnto him that can not, they be no other wiſe good than ſtones, that be vnprofitable, excepte a man do ſelle them. And ſoo lyke wyſe by the recorders, if we ſel them, they be good: but if we kepe them, and can not occupie them, they be no goodes. We muſt nedes agree in this tale, ſeing we haue ſaid afore, that thoſe thynges that be profitable, be goodes. For the recorders, as long as we kepe them vnſolde, they be no goodes, for they do vs no good; but if they be ſold, they be goodes. Ye, mary, ſaid So. if one haue the wit to ſel them wel. But if one do ſell them, that can not order hym ſelfe, euen whan they be al redy ſold, they be no goodes, according to your tale? Me thinketh ye ſaye ſyr Socr. that nor yet money nother is goodes, excepte a man can vſe it. So me thinketh, ye haue graunted alredy, that thoſe thynges be called goodes, that a man getteth any profite by. But if a man did beſtowe his money vpon an harlot, and that by the reaſon of dayelye conuerſation with her, his bodye were the weaker, his ſoule the worſe diſpoſed, and his houſe the worſe kepte and ordered, howe ſhuld money be profitable vnto hym. It can not be in no caſe, excepte paraduenture we wyll call our goodes a poyſon, the which whan a man doth eate of it, it bringeth him out of his witte. But as for money, frend Critobulus, if a man can not vſe it as he

ſhulde, let him caſt it away farre from him; for it is nother profitable vnto hym, nor may be called goodes. But as for frendes, if a man can vſe them, ſo that he get ſome profite of them, what ſhal we ſay that they be? Goodes forſoth, ſayd Crito. and moche more than ſhepe or oxen, ſeinge they be a great deale more profitable. Than, according to your tale, our enmies lykewyſe be goodes vnto him, that can geat profite of them. So me thinketh. And it is a point than of a good huſband, and a good ordrer of an houſe, to haue a waye, to vſe his enmies ſoo, that he may get ſome profit by them. In any caſe. For ye ſe wel inoughe, good Crito. howe many mean mens houſes, and howe many lordes and kingis dominions haue ben increaſed and amplyfied by the reaſon of warre. Forſoth ſyr So. me thinketh ye haue very wel ſpoken in this matter; but what thinke you by this, whan that we ſe that ſom men, which haue ſciences, good wages, and good propreties, wherby they might make their houſes the better, if they wolde put them ſelfe to it: yet we may wel ſe and perceiue, they woll not do it. And therfore we ſe, that the ſciences and good propreties that they haue, auayle them nothynge: whether than ſhal thoſe ſciences that they haue, be accomted for their goodes and ſubſtance, or for ſome what els? Ye, ſaid Socra. me thynketh ye meane that, by bond men, and by ſome vile perſons. No, by my feyth, I; but I ſpeake of ſome of them, that be honeſt mens ſonnes, and gentilmennes to, the whiche I ſe, that ſome of them, that be experte bothe in thoſe thynges that longe to warre, and alſo to peace, yet they woll not put them ſelfes to none of them: and me thinketh, they ſhuld be in a better caſe, if they were bond men. For I ſuppoſe, that they do not that that they ſhuld, for bycauſe they lacke maiſters to putte them to it. Howe canne

that

that ſtande, ſayde Socrates, that they haue no maiſters, whan that they deſiring to liue in welthe and felicitie, and mynded to do that that wolde be for their profit; their lordes and ſuperiours do let them, that they ſhall not do it? And what be they, ſayde Critobulus, that be inuiſible, and yet ordre them thus; nay, they be not all ſoo inuiſible, no; I wis they be clere inoughe to euery mans ſight. And ye knowe well your ſelfe, they be moſte vngratious and moſt miſcheuous of all, if ſlouthfulnes, ſluggardiſe, lacke of ſtomacke and quickeneſſe, lacke of takinge hede, and alſo negligence maye be taken for vngratiouſnes. And beſide theſe, there be other deceitfull ladies, the which do come in vnder the colour and name of pleaſures, playenge at dice and cardes, vnprofytable triflynge and kepynge company with vnthriftes, the whiche in proces of tyme do ſhewe playnlye vnto theyr adherentes, by them deceiued, that among pleſures there is ſomme wo and ſome ſorowe myngled. Theſe ladies kepe them ſo in ſeruage and thraldome, that they can not be ſuffred to do nothynge that is for theyr profytte. Ye, but there be ſome other, good Socra. the which haue no ſuch to let them from their buſines, but rather applye them ſelfes wel fauordly to theyr buſines, and ſeke and imagin al the waies poſſible to get them good with al; yet they do ſtroye them ſelfes, miniſhe their liuelode, and diſtroy their houſes. And as concernyng to fynde any remedy, they be at their wittes endes. And they alſo, ſaide Socrates, be lyke wyſe bondemen, as other be, and haue ouer them very ſore and cruell felowes to their maiſters. Some of them be in the thraldome of glotony, ſome of licorouſnes, ſome of dronkennes, ſome of vayne pryde, and coſtly vayne glorye, the whiche kepe their ſubiectes ſo ſore in ſeruitude and bondage, that as long as they

ſe them yong and luſtie, and able to worke, they make them to bringe them all that euer they can get, to beſtowe it vpon their luſtis and pleaſures. But whan they perceyue they be ſo old, that they can not worke, than they let them alone with a miſchiefe, to liue wretchedly in their old age, and ſeke other, that they may brynge into their ſeruice lykewyſe. But it behoueth, gentil Critobulus, to ſtriue and fight with them for our own libertie, none otherwiſe, than we wolde with them, the which, with naked ſwordes and weapons in their handes, go about to bring vs in to thraldome and ſeruytude. Enmyes, if that they be good honeſt men, whan they haue brought ſome men into their ſubiection, they cauſe many to be moche better, teachynge them to be reuly and temperate, that afore wer to high mynded and to fierce. But as for theſe ladies, they neuer ceſſe, but be euermore puniſhing, beatinge, and turmentinge the bodies, the ſoules, and the houſes of them that they haue vnder; and that they do as longe as they be their maiſtreſſes. Then Critobulus ſaide vnto hym after this maner. As for this matter, me thinketh, I haue harde you ſpeke ſufficiently in it. And whan I grope and ſerche wel my conſcience, I find, that me thinketh, I can very well refraine all maner of ſuch thynges. Wherfore if ye wil gyue me counſail, howe I maye do, to encreaſe and make my hous better, I thinke, I ſhall be nothinge let of them that ye call ladyes. And therfore tell me with a good wil, if ye haue any goodnes in this matter. Or els ye thynke parauenture, that we be ryche inoughe, and nede no more goodes. By my faith, ſaide Socrates, in dede, if ye ſpeake of me, I nede no more goodes, but I am ryche inough. But as for you, Critobulus, me thinketh ye be very poore. And by the feithe I owe to god, I haue ſometimes gret pitie of you.

Than

Than Critobulus laughinge ſaide. And I pray you for goddis ſake, if al your goodes were ſold, what ſhulde ye haue for them: And what ſhulde I haue for myne, if I wolde ſelle them? I thynke, ſayd Socrates, that if I myght mete with a good byer, I ſhulde haue wel for my houſe, and for all my goodes, a v. or vi marke. But as for yours, I know very wel, that ye ſhulde haue an hundred tymes more. And ye that knowe this, do ye think your ſelfe, that ye lacke no more goodes, and haue pite of me, bicauſe of my pouerte. For that that I haue is ſufficient inough to fynde me: that that is neceſſary. But for to meintein your ſtate, and the worſhyp, that ye haue taken vpon you, me ſemeth, that if ye had foure tymes as moche more, as ye haue, it were not inoughe. And howe ſo, ſayd Critobulus? Than ſayde Socrates, Fyrſte of all I ſe, that ye muſt nedes make many feaſtis and many great bankettes, or the people wyll ſkante abyde the ſighte of you. More ouer, ye muſt receiue into your houſes many ſtrangers, and intreate them honorably, keping good hoſpitalitie. Furthermore, ye muſt byd many men to dyner, and do them ſome pleaſure, or elles at your nede, ye ſhal haue no manne to helpe you. Moreouer, I perceiue, that the citie of Athenes beginneth to put you to many gret charges, as to fynde horſes, to helpe to builde thinges longing to the cite, to make muſters of men, to cauſe goodly pageantes to be made, and goodly plaies to be plaide. But if there come in war ones, I am ſure, they wyll haue ſo moche money from you, what in taxes, what in ſubſidies, and what in preaſtis, that ye ſhall ſcant be able to beare it. And if ye feme to paye ſomwhat leſſe than your power is, they woll punyſhe you as ſore, as thoughe they had founde you robbinge the common treaſorie. Beſyde this, I ſe that ye haue this opynion, that ye

XENOPHON'S TREATISE OF HOUSEHOLDE.

thynges which ye deſire ſo inſtantly of me, that there be other men more counning, and more experte in them, than I am. And this I grant you, that I haue hadde a greate mynde to knowe, which were the moſte counnynge, and the mooſte experte in all the citie. For whan I did ſometyme conſidre, that in one worke, one buſines, and one thyng doinge, ſome waxed very poore, and ſomme verye riche. I marueiled, and me thought it was a thynge to be well conſydered, howe that ſhuld be. And thus conſideryng, I found, that this happened none otherwyſe, than the thyng it ſelfe, and reaſon wolde. For I ſawe, that they that behaued them ſelfes raſhely in theyr buſines, had domage and loſſe by it: and they, that with diſcretion, witte, and good aduiſement, applied theyr buſynes, broughte theyr mattiers to paſſe more quickely, more eaſyly, and with more auantage. Of the whiche I thinke that ye may lerne, and ſo by the grace of god, come to be a very ryche man, with moche wynning and lucre. Nowe by my feyth, I wyll neuer let you be in reſte, vntyl the tyme ye ſhewe afore theſe frendes of yours, that ye ſpeake of, that that ye haue promyſed me. But what wolde ye ſaye, if I dydde ſhewe you ſome men, the which haue builded for verye moche money, vnprofitable houſes, without any good caſt, or any good commoditie: and other that for leſſe coſte a great dele, haue made houſes, lackynge nothing that longeth to an houſe, wyll ye not ſaye, that I do ſhewe you a point of a good ordrer of an houſe? Yes, veryly, ſayde Critobulus. What if I ſhewe you next, and accordynge to the ſame, that ſome men haue moche houſeholde ſtuffe, and of all ſortes, and whan they haue nede of it, they can not vſe it, but it is to ſeche, and they can not telle whether it be loſt or ſaue leide vp? And for this cauſe they be wonderſlye greued in their mindes,

mindes, and vexe and trouble their ſeruantes, and nothinge elles. And alſo other men, the whiche haue no more, but rather leſſe, haue euery thing redy at hand, whan they haue nede of it. What ſhulde be the cauſe of it, gentil Socra. but that the tone doth caſte aſyde euery thynge folyſhelye, without any order: and the tother layth vp euery thynge in his place? There ye ſaide wel, ſaid Soc. And he not only ſetteth euery thyng in his place, but alſo in ſuche a place as is mete and conuenient to ſet it in. Me ſemeth, ſayde Crito. that ye ſay, that this alſo is a pointe of a good ordrer of an hous. And what if I ſhew you, that in one place all the bondemen and ſeruauntes be tyed faſte, and yet they runne awaye often tymes: and in an other place they be loſed, wyllyng to abyde and labour with al theyr hartes, wil ye not thinke this a good point of a houſe keper, worthy to be loked vpon? Yes, mary, ſaid Critobulus, and very worthy to be loked vpon. And what if I ſhewe you houſebande men, of the whiche ſome complayne and ſaye, that they dye for hunger, for all theyr houſebandry; and ſomme that haue plentie of al maner of thinges neceſſary, by the reaſon of their houſebandrye. Ye, mary, ſaide Critobulus, paraduenture they beſtowe their money, and their goodes, not where they ſhuld, but in ſuche thynges as be hurtefull both to theym and to their houſes. In dede there be ſome ſuche, ſayde Socra. but I do not ſpeke of them, but of thoſe, the which cal them ſelfe houſebande men, and yet they can ſcant get their meate and their drinke. And what ſhulde be the cauſe of this, gentill Soc. I will bringe you vnto them, ſaid Soc. and whan ye ſe them, than ſhall ye lerne. Mary that wyll I, if that I can. Ye, but firſt ye muſt proue your ſelfe, if ye ſhal be able to knowe it, whan ye ſe them. It commeth into my mynde nowe, that ye wold

wold riſe very yerly, and go a great way, to ſe enterludes played, and that ye wold intreat me nede to go with you; but ye neuer had me to ſuch a ſight. Than ye thinke, mine owne Soc. that I am worthye to be laughed to ſcorne of you? Ye, but of your ſelfe moche more. But what if I do ſhewe you ſome men, the whiche by the reaſon of keping of horſes, haue ben brought to extreme pouerte, and other, the which by the reaſon of it, haue made theym ſelues ryche men, and haue gotten ſo gret ſubſtance, that they liue lyke lordes? I haue ſeene theim, and I knowe them both, but I haue neuer the more vantage for that. The cauſe of it is, that ye beholde them lyke wyſe, as ye loke vpon the plaiers of enterludes, not to thintent that ye may be a poete, but for a paſtime and a recreation. And parauenture ye do well in that, for ye be not mynded to be a poete, but where ye be compelled to kepe and fynde horſes, wyl ye not iudge your ſelfe a foole, if ye go not about to ſtudye a remedy, that ye be not ignoraunt in that behalfe, ſeinge that the ſelfe ſame thynges be good to the vſe, and profitable to be ſolde? Your mynde is that I ſhuld breke horſes? Noo, by my faythe it, no more thanne if ye wold haue a good laborer, I wold giue you counſel to bringe him vp of a childe. But there be ages both of horſes and of men, the whiche be immediately profitable, and do dayly ſo growe, that they doo more good one daye than an other. Furthermore, I canne ſhew you ſome men, the which haue ſo wed and ordred their wiues, that they comfort them and helpe them toward the increſing of their houſe: and ſome that haue ſuche wiues, the which deſtroy vtterly the hous, and ſo the moſte parte of men haue. But who is to be blamed for this, the huſebande or the wyfe, good Socrates? A ſhepe, if it do not well, for the moſte parte we doo blame

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the sheperde. And a horse most commonly, if he be skittishe, and do some displesure, we blame the breker. And a wyfe like wise, if her housebande teache her well, if she do not folowe it, she is parauenture to blame. But if he do not teache her, if she be rude, vnwomanly, and wytles, is not he to be blamed? Yes, by my faithe, sayde Crito. And seing that we be frendes, and may speke plainly betwene our selues, Is there euer any other wyse man, that ye trust and charge soo moche in your busines, as ye doo your wyfe? No, forsoth, sayde he. And is there any, that ye commune lesse with, then ye do with her? No, by my fayth, and if there be any, they be very fewe. Ye maried her uery yonge, whan she hadde nother sene, nor harde moche of the worlde. Wherfore it were more to be marueiled at, if she knew and did as she shuld, than if she dyd amysse. Critobu. They, the whiche ye saye, haue good wyues, haue they taught them so in dede? Socrates. It is a thing not to stand long vpon: For I wyl brynge you my wyfe Aspasia, the which shal shewe you all this better than I my selfe. But me thynketh, that a wife, beinge a good companion, and a good felowe to her husband in a house, is very necessary, and within a lyttel, as moch worthe as the housebande. For commonly goodes and substance do come into the house by the labour and peine of the man, but the woman is she for the moste parte, that kepeth and bestoweth it where nede is. And if these two thynges stande well togither, and be well ordeyned, the houses doo increace, if not, they muste nedes decaye.

Moreouer, me thinketh, that I can shewe you in al sciences, them that do worke and labour, accordynge as they shulde, if ye thynke that it nedeth. But what nede you to reherse them all, good Socrates, sayde Critobulus? For it is nother possible

poſſible for a man to haue workemen of all facul-ties, ſuche as ſhulde be, nor him ſelfe to be ex-pert in al. But as for ſuche ſciences, as be moſte honourable, and maye become me well to occupie them, them I wolde ye dyd ſhewe me, and alſo thoſe men, the whiche applye them ſelfes vnto them. And ye of your ſide helpe to teache me, and further me in them as moche as ye can. Ye ſpeake verye well, friende Critobulus, ſayde Socra-tes. For ſuche craftes, as be called handy craftes, they be very abiecte and vile, and lyttel regarded and eſtemed in cities and common welthes. For they do deſtroye the bodies of thoſe that do occu-pie them, whan they make them to ſytte euermore at home, and to be fedde vppe alwaye in the ſhade; and ſome make them to ſtande all the daye ſtarynge on the fyre. And whan the bodye is ones tender and feble, the ſtomake and ſpirite muſte nedes waxe a greate deale the weaker. And agayne, they haue ſmale leyſure to ſette theyr mynde and di-lygence to doo their friendes any good, nor alſo the common welthe. Wherfore ſuch men ſeme to be but a ſmall comforte to their friendes at a nede, nor no good menne to ſuccoure theyr countrey in tyme of ieoperdy. And for a ſuertie, in ſome cities and common welthes, and ſpecyally ſuche as be dayly in warre, it is not laufull to neuer a cyteſen to occupie no handy crafte. And what facultyes wyll ye counſaylle me to vſe, gentille Socrates? Socrates. Let not vs thynke ſcorne, nor be aſhamed to folowe the kyng of the Perſis. For they ſaye, that he, ſuppoſinge the ſcience of warre, and alſo of houſebandry, to be moſte honourable, and alſo neceſſary among other faculties, doth regarde and exercyſe theym wonderſly.

And whan Critobulus harde that, he ſaid, Do ye thynke, that the kyng of Perſia careth any thynge for houſebandry? If ye conſyder it after this maner, ſaide Socrates, we

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ſhall paraduenture come to knowledge, whether he dothe or not. For euery manne graunteth, that he ſetteth ſore his ſtudy vpon ſuche thynges, as long to war. For it is appoynted to euery lieutenaunte and lordes of the countries vnderneth him, howe many men of armes, moriſpikes, billes, archers, and croſebowes, they ſhall haue redy in theyr wages, eyther to kepe his ſubiectes from rebellion for feare, or to kepe the countrey, if enmyes do inuade it. Beſyde theſe, he layeth gariſons in all the towres and caſtels, and there is a capitayn apointed to pay them truely theyr wages, and to ſe that there be no faulte in it. And the king cauſeth euery twelue monthe the muſters to be made of al them that be in his wages, and be apointed to be redy in harneis at any tyme, and ſo bryngeth them all together, thoſe reſerued that be in gariſons into a place, that they cal the place of congregation. And ſuche as be nighe his manour and his dwellynge place, he ouerloketh them him ſelfe. But they that dwel in farre countreys, he ſendeth thyther ſome that he truſteth beſt, to haue the ouerſight of them. And thoſe heedes, rulers, and capitaines, whether they haue many or fewe vnder them, if they brynge forth theyr full nombre, that is apointed vnto them, well harneiſed, and well horſed, and well furniſhed of al maner of thinges, he giueth very great praiſe and honour to the lieutenantes and to the lordes, and giueth them many great giftes and rewardes, ſo that they be riche for euer. But whan he fyndeth that his lordes, his lieutenauntes, and deputies, haue no regarde to the capitaines of his ſoudiours, but catche and pul, and care but only for their owne vantage, he puniſheth them ſore, he putteth them out of their officis, and ſetteth other in their ſtede. In doinge thoſe thinges, there is no man that douteth but that he applieth his minde and his

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ſtudy very ſore to warre. But beſide this, all the cuntrey, that is therby, where he dwelleth, he rydeth aboute hym ſelfe, takynge hede, and markynge howe it is tylled and laboured. But whan a countrey is ſo farre of, that he can not com to ſe it hym ſelfe, he ſendeth them, that he truſteth beſt, to ouer ſe it. And whan he fyndeth, that his lieutenantes and deputies do kepe the countrey wel inhabited, the ground wel plowed and laboured, ful of ſuch trees as the countrey wyll beare, he promoteth them to the rule of more countres, he geueth them gret preſentes, and dothe them great honour. But whan he findeth the countrey deſert and vnhabited, the grounde vntilled and vnlaboured, bycauſe of their negligence, wronges doing, extorſions and cruelties, he puniſheth them, he putteth them out of their offices, and ſetteth other in their rowmes. In doing theſe thinges, do ye thynke, that he ſetteth leſſe his minde to haue his countre wel replenyſhed of dwellers, and well tylled and laboured, then that ſouldiours ſhulde defende it well? Moreouer, of the lieutenauntes and deputies that he hath, one man hath not the charge of two thinges at ones. For ſome of theym be appointed to haue the ouerſyght of the houſbande men and labourers, and to gether tythes and tributes of them. And there be other that haue the ouerſighte of the ſouldiours, and of the garriſons. And if the lyeutenaunt of the gariſon do not his duete, in keping and defendyng the countrey, he that is the lieutenaunte of the huſbande men and labourers, accuſeth the tother lyeutenaunt, that they can not plye their worke for lacke of good defence. But if the lieutenaunte of the garyſon dothe his duetie, and kepeth the countre in peace, ſo that they may work at theyr pleaſure, and the lieutenant of the houſband men doth not ſo to the countrey, that it

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be well inhabited, and that the houſbande menne applye theyr worke as they ſhulde, than the lieutenaunt of the gariſon accuſeth him againe. For whan the houſebande men do not labour well, the ſouldiours can ſcant gette vitayles, nor the king can haue his tribute. And in ſomme countreys of Perſia, a great lord, that they cal Satrapa, occupieth the rowme of bothe lyeutenauntes. Than ſpake Critobulus, and ſayde, If the kyng dothe, as ye ſaye, he taketh as moch hede to houſbandry, as he doth to warre. Soc. Moreouer, in what ſo euer cuntrey he lieth, and where ſo euer he maketh his abydynge, he ſettethe his mynde to haue goodlye fayre gardeynes, that they call in theyr tongue Paradiſe, full of all maner of thynges, that the earthe bryngethe forthe. And there he bydethe for the mooſte parte, as longe as the tyme of the yere doth not let hym.

Than by my faythe, ſayde Critobulus, ſeinge that he bideth there him ſelfe, he muſt nedes do his diligence, that theſe gardeines maye be as fayre and as goodly as can be, well replenyſſhed with trees, and all maner of thynges, that the earth can brynge forthe. And alſo ſome ſaye, good Critobulus, ſayd Socrates, that whan the king gyueth any rewardes, that he calleth them fyrſte that haue behaued them ſelfes manly in the warres, bycauſe it were to none effecte, to tyll and labour the grounde, except there were ſome that ſhuld defend it. And nexte to theim he calleth thoſe, that haue prouided that the countrey ſhuld not be ydell, but well occupyed and laboured, ſaying, that the valiant men of warre coud not lyue, if the good labourers were not.

And they ſay, that Cyrus, the which hath ben a very famous, and an excellent kynge, ſayd vpon a tyme vnto them, that he called vnto hym, to gyue them rewardes, that he hym ſelfe was well

worthy to haue the rewardes of them bothe. For he ſayde, that he was very good both to ſe the countreye wel laboured, and alſo to kepe and defend it. Forſothe, ſayde Critobulus, if Cyrus dyd ſay ſo, he dyd ſhew playnly, that he had as great pleaſure, that the countrey ſhuld be well occupied, as to haue good men of war. Soc. By my faith, if Cyrus had lyued, he wold haue proued a very noble prince: and of that he ſhewed many great and euident tokens at dyuers tymes, and amonge the tother, whan he came forthe agaynſte his brother, to tryc by battayle, who ſhuld be kynge. For they ſaye, that from Cyrus no man fled to the kyng, but many thouſandes lefte the kynge to come and ſerue Cyrus.

And me thinketh this is a great argument of a princis vertue, whan men do obey him with theyr owne good wyl, and be glad to abyde with hym in tyme of ieopardy. For Cyrus frendes ſtode fightyng about hym whiles he was yet alyue, and whan he was ſlayne, they fightynge moſt valiantly were ſlaine al beſide him, excepte Arieus, the which was ſet in the left wynge. This, gentil Cyrus, whan Lyſander came to him, to bringe him preſentes fro the cites of Grece, confederated vnto him, they ſaye, as Lyſander ſhewed hym ſelfe to a friende of his in the towne of Megara, that he receyued him with moch humanite, and among other thynges he ſhewed hym a gardeyne that was called the Paradis of Sardis. But whan Lyſander began to maruaile at it, bycauſe the trees were ſo fayre and ſo egally ſette, and the orders of the trees laye ſtreyghte one agaynſt an other, and made goodly angles and corners wel proportioned, and many ſwete and pleaſaunt fauours came to their noſes, whan they were walkynge, he wondrynge thervpon, ſayde thus: Forſoth, Cyrus, the great beautifulnes of theſe thinges

thinges is a greate marualyle to me; but I wonder moch more of him that hath measured and set them thus in order. Than Cyrus, whan he harde this, did reioyce and say, Al these that ye se, I haue measured them, and sette them in order; and I can shewe you some trees that I haue set with myne owne handes. And Lysander, when he had loked vpon hym, and beholden his goodly apparail, and felt the good sauour that came from it, and the estimable fayrenesse of his golden chaynes, his rynges, and his precious stones, sayde, What saye ye Cyrus, haue ye sette any of these with your owne handes? Than Cyrus answered, Do ye marualyle of this, Lysander? By the faythe that I owe to god, whan I am well at ease, I neuer go to diner, vnto the time I haue done somewhat, eyther in feates of armes, or in some poynte of housebandry, tyl I sweate. Than, whan Lysander herd this, he toke hym by the hande, and sayd, Me thynketh, Cyrus, ye be fortunate not without a cause. For ye be fortunate beinge a good man.

And this I reherse vnto you, myne owne Critobulus, said Socrates, for this cause, that ye may se, that they that be ryche and fortunate, can not well kepe theym frome housebandry. For it is suche an exercyse, and suche a busines, that a man maye haue pleasure in it, bothe to encreace and multiply his goodes, and also to exercyse the bodye soo, that it shall be able to doo all maner of thynges that belonge to an honeste manne to doo. For fyrste of all, the grounde bryngethe forthe all suche maner of thynges that a manne is fed and nourysshed with, and it bryngeth forthe also suche thynges, that a man maye haue pleasure by it. Moreouer, it gyueth vs all suche thynges as we nede, to tyrnme and dresse the auters and ymages with all, and that with moste pleasaunte syghtes

and ſauours. Furthermore, of meates neceſſary for mannes vſe, ſomme it bryngethe by hit ſelfe, and ſome it nouriſheth. For the craft of kepyng of ſheepe is annexed to houſebandry, ſoo that we maye vſe them at our owne pleaſure. And though it gyuethe vs plentye of all maner of thynges, yet it doth not ſuffre vs to gether them with ſoftenes and tendernes, but vſeth vs to be hard and ſtronge, in wynter by the reaſonne of the colde, and in ſommer by the reaſon of the heate. And as for them, the whiche do labour with their owne handes, it makethe theym bygge and myghtye; and they that occupy houſebandrye but onely with ouer lokynge and takynge hede to other mens warkes, it quickeneth and maketh theym lyke men, makynge them to ryſe yarely in the mornynge, and cauſyng them to walke a great waye. For bothe in the fieldes, and alſo in the cities, euery thynge that a man dothe to any purpoſe, muſt nedes be done in tyme and in ſeaſon. Moreouer, if he wyl be a horſeman, and defend his countre on horſebacke, a horſe maye no where be better fedde than in the countreye. And if he wyll be a foteman, houſebandrie maketh a man ſtrong bodied, and cauſeth hym to exerciſe him ſelfe goinge a huntynge, whan it gyueth lyghtly meate to the dogges, and the grounde bringeth vp and nourysſheth wylde beaſtes. And the horſes, and lyke wyſe the dogges, thus holpen by the way of huſbandry, do againe ſome ſeruice to the grounde. For the horſe beareth hym yerly in the mornynge, that wyll ſe the grounde be not let alone vntilled and vntrymmed, and at nyghte beareth hym home agayne, if he tary neuer ſo late. And the dogges kepe awaye wylde beaſtis, that they ſpyl not the fruite, and kylle the ſhepe, and make a man to be ſure in a wyldernes. Moreouer, hit comforteth and ſtirreth huſband men to be bolde, and to ſtande manly to defend theyr countre, ſeing

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it leaueth the fruites abrode in the playne to be vſurped of him that is ſtronger. And what facultie wyll make a man more apte to runne, to ſhote, and alſo to leape, than huſbandrye? What ſcience yeldeth more again to them that do labour? What ſcience receiueth him that is ſtudious with greatter pleaſure, ſeing whan he cometh, it gyueth hym leaue to take what he wyll? Where ſhal a ſtraunger be better welcomed to make hym good chere? Wher ſhal a man haue better commoditie to kepe his winter with fire inoughe and hotte bathes? And where is more pleaſant dwellynge for goodly waters, gentyll wyndes, and ſhadowe, than in the fieldes? Where maye a man make better feaſtis, and more triumphant bankettes? What other place do ſeruantes loue better? What other place doth a wife lyke more? Where do children deſire more to be? Where be frendes better receyued, and gladder to be? Forſoth me thinketh it a maruailous thinge, if any honeſt man can fynde any ſubſtance, that he delyteth more in, or if he can fynde any occupation outher more pleaſaunte than this is, or more profitable for his liuynge. And moreouer, the grounde techeth men Iuſtice, if they haue the witte to lerne it. For they that do for it, and haue care for it, it rewardeth them with farre moche more. And if they, that haue ben brought vppe in houſebandry, by ſome ſodeine chance of enmyes, they that be lordes of the countrey can not tyll the grounde, they may go into theyr enmyes countreis, ſeynge they haue ben well and hardly brought vp, and gette there as moche, if god be not againſt them, as wyll ſuffice them to lyue with. And it is often times more ſure to ſeke for his liuing in time of warre, with weapons of warre, than with inſtrumentes of houſebandrye.

Houſbandry alſo teacheth men to helpe one an other. If we wyll go to warre, we muſt haue men, not the grounde can not be labboured without menne. And therfore, he that will be a good houſband man, he muſt get him good luſty worke men, and willing to do after hym and obeye hym. And the ſelfe ſame thyng he muſt go about to bring to paſſe, that leadeth an army to fyghte agaynſt his enmies, gluing great rewardes vnto them that behaue them ſelfes like good valiant men, and punyſhe them that be ſtoborne, and wyl not be ordred. And he that is a good houſeband, muſt as often tymes cal vpon his labourers, and comfort them, as the capitaine doth his ſouldiours. And bounde men haue as great neede to be comforted, and meintened with good hope, as other fre men, ye, and rather more, to thende they run not away, but be glad to bide tail. And ſurely he ſayde very well, that called houſbandry the mother and the nourice of al other ſciences. For if houſbandry doth ſtand well, all other ſciences and facultyes do the better. But if the ground be barain, and can beare no fruite, all other ſciences be al moſt ſpilled bothe by ſee and by land.

Whan Critobulus hadde harde this, he ſpake after this maner. Me thinketh, good Socrat, ye ſpeke very well in this matter. But ye knowe very wel, that the moſt part of ſuch thinges as long to houſebandry, a man can not caſte theym afore hande. For oftentymes haile ſtones, drought, or continuall rayne, myſte, or vermyne, that eate vp the ſede that is in the ground, do put vs beside our intent and purpoſe, if it were neuer ſo good. And ſhepe like wiſe, if they be in neuer ſo good paſture, there comethe a ſickenes, that deſtroyeth them all. Socra. whan he hard that, ſayd againe, I thought that ye knewe wel, that god is aboue all, as wel in houſebandry, as he is in warre. We ſe,

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that they that wil make war, afore they begynne, they make their vowes, prayers, and ſacryfices, deſyrynge to knowe what is beſte to do, and what is not beſte. And thynke ye, that in thoſe thynges that long to houſebandry, we ſhuld haue les recourſe to god? Be ye ſure of this, that good and honeſt men do worſhip almighty god with oblations and prayers for al theyr fruites, their oxen, theyr ſhepe, and theyr horſes, and generally for all that they haue. Me thinketh, good Socra. ſayde Criſobu. that ye ſpeake very wel in this matter, whan ye byd to begin euery thyng with the truſt of the helpe, and of the grace of god, ſeinge that god is aboue al thinges, as wel in war as in peace. And therfore we wil endeuour vs to do ſo. But ſeinge your purpoſe was, to ſpeake here of the ordryng of an houſe, the which ye haue left, and be entred into an other tale, endeuour your ſelfe to ſhew vs a lyttell more, what foloweth next. For nowe that I haue harde you ſay that that ye haue ſpoken, me ſemeth I ſe moch better than afore, what a man muſte do for to lyue. Wherfore Socrates ſayde, But wil ye, that we reherſe all that we haue ſpoken afore, and agreed in, to thentente that we maye, if we can, go forthe in this matter, bringynge ſuch thyng as we ſhal lyke wyſe agree vpon? Me thynketh that lyke wyſe, as it wolde be a great pleaſure, whan two men haue lente moneye one to an other, to agree vpon the rekenyng. So nowe in our communication, vtterynge our myndes one to an other, if we myght gree in one tale.

Wel than, ſaid Socrates, we agreed vpon this, that the ordrynge of an houſe is the name of a ſcience, and that ſemeth to be the ſcience, to order and increace the houſe.

And we toke the houſe for al a mans poſſeſſions and goodes. And we ſayd, that was truely the poſſeſſion and goodes of a man, the which was

profitable vnto hym for his lyuynge; and we founde all that profitable, that a man coude vſe and order. And therfore, we thought impoſſible for a manne to lerne all maner of ſciences. And as for all the handye craftes, we thought beſt to expelle them from vs, lyke wiſe as many cyties and common welthes dyd. For they ſeme both to deſtroye a mannes body, and to breake a mannes hart and ſtomake. And hereof we ſayd, that this myght be an euidente token. For if the enmyes did inuade the countreyes, and one dyd ſet the houſeband men and the artificers a ſyde, diuided in two partes, and aſked them, whether they had leuer to come forth, and pitch the fielde to fyght with their enmyes, or els to gyue vp the fieldes, and kepe and defende the cities? They that haue ben vſed in the fieldes and houſebandry, would be glad to fyght, to deliuer the countrey. But on the tother ſyde, the artificers wolde doo that that they haue ben brought vp in, that is to ſytte ſtylle, neuer labourynge, nor neuer puttynge them ſelfes in preace, nor in ieopardy. Moreouer, we commended houſebandry for a good exerciſe, and a good occupation for a good and honeſt man, by the whiche men may haue all that is neceſſarye for them. For it is an occupation very ſone lerned, and very pleaſant to be occupied in it; the which alſo maketh a mans body myghtye, ſtronge, well complextioned, and wel fauoured; his ſtomake and his ſpiryte to be alway luſty and redy to do for his friendes, and for his countreye.

Moreouer, we iudged that it gaue men harte and courage to be valiant and hardy, ſeing the fruites that the ground brought forth, lay abrode in the plaine, without trenches, bulwarkes, or fortreſſes. And therfore, that kynd of lyuinge ſemed to be moſt honorable, and beſte eſtemed in cities and common welthes, becauſe it maketh

good

good men well diſpoſed and well mynded to do good for the common welthe.

Than ſayde Critobulus, I am after my mynde ſufficientely perſwaded, that a man maye haue a very good, an honeſte, and a pleſant lyuyng, in occupienge houſebandry. But where ye ſayde, that ye knewe the cauſe, that ſome dyd ſo vſe and occupy houſebandrye, that they had by it plentye of all maner of thynges that they neded: and ſome agayne, that ſo ordred them ſelfes in it, that it auayled them nothing; theſe two thynges wolde I gladly here of you, to thentent we maye do that that is good, and eſchewe that that is contrary.

But what if I do tel you, ſwete Critobu. ſayd Socrates, euen from the beginnyng, what comunication I had ones with a man, the whiche myghte be called truely, and in dede, a good honeſt man? That woulde I here very fayne, ſayde Critobulus. For I my ſelfe do greatly deſire, that I maye be worthy of that goodly name. Than wyll I tell you, howe I came fyrſte to the conſideration of this. For as touchyng good carpenters, good ioyners, good peynters, good ymagers, me thought that I myght in a littel time ſe and beholde their warkes moſt allowed and beſt accepted, that made them to be ſo called. But to thend I might ſe and beholde, howe they that hadde that goodly and honorable name of a good and an honeſte man, dyd behaue them ſelfes to be worthy of it, my mynde dydde coueyte greately to talke with one of theym. And fyrſte of all, for bycauſe good and honeſte wente to gether, whan ſo euer I ſawe any goodly man, I drewe to hym, and wente about to know of hym, if I myght ſe good and honeſt, in a goodly man. But it wolde not be. For me thoughte that I founde, that there were many with goodly bodies and fayre viſages, that had but yuel diſpoſed and vngratious ſowles.

Than

Than me thought it beſt to enquere no further of goodli bodies, but to get me to one of them that were called good and honeſt men. And for bycauſe I harde that Iſchomachus was generally, bothe of men, women, citezins, and ſtrangers, called and taken for a good honeſt man, me thoughte I coude do no better, than to proue howe I myghte commune with hym. And vppon a tyme, whan I ſawe hym ſitting in a porche of a churche, for bycauſe me thoughte he was at leyſer, I came to hym, and ſette me downe by him, and ſaid, What is the cauſe, good Iſchomachus, that ye, which be wont to be euer more occupied, ſytte here nowe after this maner; for I haue ſeene you for the moſt part euermore doing ſomewhat, and lyghtly neuer ydell, except it were very lyttell? Nor ye ſhulde nowe haue ſeene me, good Socrates, ſayde he, ſyttynge after this maner, if I had not apointed with certaine ſtraungers to tary here for them. And if ye were not here, where wolde ye haue bene, or howe wolde ye haue ben occupied, ſayd I to hym? For I wold knowe of you very fayne, what thynge ye do, that maketh you to be called a good and an honeſt man? The good complection of your body ſheweth well ynoughe, that ye dyde not alwaye ſlouggynge at home. And than Iſchomachus laughing at that that I ſaid, what do ye, that maketh you to be called a good and an honeſt man, and reioyſyng in his harte, as me thought by hym, ſayd, I can not tell: if any man calleth me ſo, whan you and he talke of me, but whan I muſte paye money, or for taxes, preaſtes, or ſubſidies, they calle me playnely by my name Iſchomachus. And in dede, good Socs. I do not alwaye byde at home, for my wife can order well inoughe ſuche thynges as I haue there. Yea, but this wold I knowe of you very fayne, Dyd ye your ſelfe bring your wyfe to this:

or

or els, hadde her father and her mother brought her vp sufficiently to ordre an house afore she came to you? Ischomachus. Howe coude she haue ben so, whan she was but fiftene yere old whan I maryed her: and afore she hadde ben so negligently brought vp, that she hadde but very lytell sene, very little harde, and very lytel spoken of the world. And I trowe ye wolde not thynke it sufficiente in her, if she coude do nothynge but spin and carde, and sette the hande maydens to worke. As for suche thynges as concerne the lower partes of the bely, good Socrates, sayde he, she had ben very well broughte vp, the whiche is no smalle poynte of good bringgynge vp, both in a man and in a woman.

And dyd ye teache your wyfe al the remenant, sayd I, so that she is able to take hede of al maner of thinges? Yes, said he, but not afore I had made my praiers to all mighty god, desirynge him, that he wold gyue me the grace to teache her so, and her to lerne that of me, that shuld be good and profitable to vs bothe. And dyd your wyfe make the selfe same prayer with you, sayde I? Yes mary, said Ischomachus, and it semed in a maner, that god dyd promyse euidently, and she likewise shewed with clere and manifeste tokens, that she wold very well regarde and take hede to that that she shulde be taught. For goddis sake, good Ischomachus, sayde I, what dyd ye begynne to teache her first: for I had leuer here you tell me suche a thynge, than if ye shuld dyscriue me a iustyng or a turnament, though it had ben neuer so triumphant. Mary I wyl tel you, Socrates, sayd he, Whan we were ones so wel acquainted, and so familiar, that we talked togeather, I examined her after this maner: Tel me, good bedfelowe, did ye euer cast in your mind, for what cause I haue taken you, and your father and your mother

mother deliuered you vnto me? I trowe ye knowe well inough, that I toke you not for nede that I had of a bedfelowe to lye with me; for I myghte haue had inowe at my commaundemente. But whan I hadde conſydered in my mynde, and your father and your mother lyke wyſe, that it were well doone, to fynde out a good one, to be parte taker bothe of our howſe, and of our chyldren. I choſe you afore all other, and your father and mother lyke wyſe choſe me. Wherfore if hereafter god gyue vs the grace, that we maye haue chyldren together, we ſhall take counſayle howe to brynge theym vppe and inſtructe theym in vertue. For it ſhall be for bothe oure profyttes to haue them, bothe to defende vs, and to helpe and nourysſhe vs in our olde age. Nowe the houſe that we haue is common to vs bothe. For all that euer I haue, I haue ſhewed you, and delyuered it vnto you to kepe for bothe our behoues: and ye lyke wiſe haue done the ſame. And ye may not caſt in your mynde, whiche of vs both broughte more. But this ye muſte knowe for a ſuertie, that loke whiche of vs twayne doth behaue hym ſelfe, and dothe beſte in this felowſhyppe, that he bryngeth more, and his parte is the better.

Than my wyfe, good Socrates, anſwered hero vnto after this maner: wherin can I helpe you, ſaid ſhe? or wherin may my littel power do you any good? For truly my mother told me, that al to gether lay in your handes, and that it belonged vnto me to be ſobre, and lyue in chaſtitie. Mary ſoo it is, good wyfe, ſayd I, and ſo my father tolde me to. But it is the poynt of a ſobre houſebande, and of a ſobre wyfe, to do ſoo, that that the whiche they haue may be wel ordred and guyded, and to encreace and get more to it, by ſome good and rightful way. And what do ye ſee in me, ſayde my wyfe, that I may encreace our houſe, if I do

applie

applie it? Mary, ſayd I, if ye endeuour your ſelf to do thoſe thinges to the beſt of your power, the whiche both god willeth that ye ſhulde do, and the lawe exhortethe you to it. And what thinges be thoſe, ſayd ſhe? Ueryly, ſayd I, no ſmall thynges, excepte ye thynke, that that Bee doth but a lyttell good, the which remaineth ſtil in the hiue, to ouer ſee the warkes, whan the other go abrode to gether floures. And forſoth me thynketh, that god almyghty hath ſette together for many good cauſes and conſyderations, that goodlye couple, that is the houſbande and the wyfe, to thentent that they ſhuld be moſte profitable one to an other in that good feloweſhyp. Fyrſte of all, to thentent that mankynde do not decay and fayle, this ioly couple lieth together, and ingendreth chyldren. Than agayne, by reaſon herof, they bringe forthe chyldren to helpe and ſuccour them in theyr olde age. Moreouer, the maner and lyuynge of men, doth greatly dyffer from the lyfe of wylde beaſtes, the whiche be alway abrode in the fieldes. For it is mete for men to haue houſes. Wherfore it is conueniente that they, whiche wyll haue ſomewhat to bringe into theyr houſes, haue menne with them to do thoſe warkes, that muſte nedes be done abrode in the fieldes. For tyllynge of the grounde, ſowynge of the corne, ſettyng of trees, and kepynge of beaſtis at graſſe and paſture, be all done abrode. But agayne, it is nedefull, whan thoſe fruites be conueyed into the hous, to ouer ſe and ſaue them, and to do al ſuche thinges as muſt be done at home. Babis and yonge children muſte nedes be brought vppe within the houſe. Breade muſte be baked, and the meate ſod and dreſſed within the houſe. Alſo ſpynnynge, cardynge, and weauynge muſte be doone within the houſe. And where that bothe thoſe thynges, that muſt be done abrode, and

thoſe

thoſe that be doone within the houſe, do require care and diligence: me thinketh that god hath cauſed nature to ſhewe plainely, that a woman is borne to take hede of all ſuche thynges as muſte be doone at home. For he hath made man of body, hart, and ſtomacke, ſtrong and mighty, to ſuffre and endure hete and cold, to iourney, and go a warfare. Wherfore god hath in a maner commaunded and charged hym with thoſe thynges that be done abrode out of the howſe. He alſo remembrynge, that he hath ordeined the woman to brynge vp yonge chyldren, he hath made her farre more tender in loue towarde her children, than the houſebande. And where he hath ordeined, that the woman ſhuld kepe thoſe thinges, that the man getteth and bringeth home to her; and he knowynge very well, that for to kepe a thynge ſuerlye, it is not the worſte pointe to be doubtful and fearful, he dealed to her a greate deale more feare, than he dyd to the man.

And he alſo perceyuinge, that if any man doth hym wronge, the whiche labourethe and worketh without, he muſt defende him ſelfe, he diſtributed to the man a great dele more boldnes. And for becauſe it behoueth, that both they do gyue and receyue, he hath gyuen them indifferentely remembrance and diligence, in ſo moche, that it is hard to diſcerne, whether kynd hath more of them, either the man or the womanne. He hath alſo granted them indifferently, to refrayne them ſelfes from ſuch thinges, as is conuenyent they do. And hath giuen the power and auctorite, that loke in what thynge the either of them doth the better, he bringeth the more away with hym. But bycauſe the natures and the diſpoſitions of them both, be not egally ſoo perfecte in al theſe thinges, they haue ſo moche the more nede the one of the other. And this couple is ſo moch the more profitable,

ſitable, the one to the tother, bycauſe that that the one lacketh, the tother hath. Wherefore good wife, ſeing we ſe that, which god hath ordeined for us both, we muſte enforce, and endeuour our ſelfes to do both our partis in the beſte wyſe. The lawe ſemeth to comforte us and exhort us to it, the which coupleth man and wyfe together. And lyke wyſe, as god maketh them to come together to gette chyldren, ſo the lawe wyll have them liue together, partakers one of anothers goodes in good flowſhyppe. Lyke wyſe, the lawe ſheweth, and god commandeth, that it is beſte for eche of them to do theyr parte. For it is more honeſtie for a woman to kepe her houſe, than to walke aboute. And it is more ſhame for a man to abyde ſluggynge at home, than to apply his mynde to ſuche thinges as muſte be done abrode. But if any man doth contrary to that that he is naturally borne to, parauenture god will remembre, that he breaketh his ſtatutes and decrees, and wyl puniſhe hym, outher for bicauſe he is negligent in that that he ſhuld do, or els bycauſe he taketh upon hym that that belongeth to the wife.

Me thynketh alſo, that the maiſters that keepeth the hyve, dothe lyke wyſe that that god hath ordeyned her unto. And what dothe the mayſtreſs bee, ſayde ſhe, whereby it may be likened to that that I muſt do? For bicauſe, ſayde he, it bydeth alway in the hyve, and wyll not ſuffre no bees to be ydel: and they that ſhulde worke without, ſhe ſendeth them to their worke. And what ſo euer any of them bryngeth home, ſhe marketh, receyueth, and ſaueth it, untyll the tyme come that it muſt be occupied. And whan the tyme comethe, that it muſt be occupied, than ſhe diſtributeth euery thynge according as equitie requireth. And ſhe cauſeth them that do bide within, to weaue and make the faire hony combes after the beſt wiſe, and taketh

taketh hede to the yonge bees, that they be well fed and brought up. But whan they be come to that age, and to that point, that they be able to worke, ſhe ſendeth them out with one, the which they folowe as their gyde and capitayne. And muſt I do ſo to, ſayde my wyfe? Ye, forſoth, ſayd I: for ye muſt alwaye byde within the houſe, and thoſe men, the whiche muſte worke abrode, ye muſt ſende them to it: and they that muſte worke within, ye muſt commaunde them and be ouer them, to ſe them do it. And that that is brought in, ye muſt receiue it. And that whiche muſte be ſpente of it, ye muſt parte and deuide it. And that that remaineth, ye muſt ley it vp and kepe it ſafe, tyll time of nede. And beware, that, that whiche was apoynted to be ſpente in a twelue-monthe, be not ſpente in a monthe. And whan the wol is brought in to you, ye muſt ſe that it be carded and ſponne, that clothe may be made of it. Alſo ye muſte ſee, that the corne, whiche is brought in to you, be not ſo muſty and duſty, that it maye not be eaten. But one thynge ſpecially aboue all other there is, that ye muſt be careful fore, and that ſhall gette you greate fauour and loue, that is, if any of our ſeruauntes hap to fal ſicke, that ye endeuour your ſelf, the beſte that ye canne, not onely to cherysſhe them, but alſo to helpe, that they may haue theyr helth agayne. By my feyth, ſayde my wyfe, it is a very gracious and a kynde dede. For whan they be ones holpen, and eaſed, thei wil cunne vs very good thanke, and be the more louynge and feithfull vnto vs. And me thoughte, ſayde Iſchomachus, that it was an aunſwere of a good and an honeſte wyfe. And by the reaſon of this good prouiſion of this mayſtres bee, ſayde I, all the tother beare ſo good loue and affection vnto her, that whan ſoo euer ſhe goeth out

of

of the hyue, there will none tary behynde, but all wayte vpon her.

Than my wyfe anſwered me, I do greatly meruayle, whether ſuche thynges as ye ſaye the mayſtres bee dothe, doo not beelonge moche more to you than to me. For my kepinge and departyng within were but a lyttell worthe, excepte ye dyd your diligence, that ſomwhat myght by brought in. And my bryngynge in, ſayde I, ſhulde auayle but a littel, excepte there were one, that kept and ſauid that that I brought in.

Do ye not ſee, ſayde I, howe euery man hath great pite of them, the which, they ſay, that their puniſhment is to poure water into tubbes full of hooles, tylle they be full. And they pite them for nothing els, but becauſe they ſeme to labour in vaine. By my fayth, ſayd my wife, they be very miſerable in dede, the whiche do ſo. There be other thynges that belonge to you to take hede of, the which muſt nedes be very pleaſante vnto you, as whan ye haue taken one in to your ſeruice, that canne neyther ſpyn nor carde, if ye teache her to doo it, it ſhall be twyſe ſo moche more worthe vnto you.

And if ye haue a maide, the which is other negligent, or is not trewe of her handes, or that can not wayte, if ye make her diligent, truſty, and a good ſeruaunte, all ſhall be to your great profyte. And agayne, whan ye ſe your ſeruantes good and ſobre felowes, and profytable for your houſe, ye muſte do them good, and ſhewe them ſome gentilnes. But if there be any of them knauiſhe or frowarde, ye muſte puniſhe theym. And this agayne ſhulde be moſte pleaſant of al, if ye coude make your ſelfe better than I, and make me as it were your ſeruaunt. And ye nede not feare, leſt in proces of time, whan ye come to age, ye be leſſe ſet by: but be ye ſure of this,

if ye be diligent, louynge, and tendable to me, our chyldren, and houſeholde, the elder that ye waxe, the more honourable and better eſtemed ſhall ye be.

For it is not the beautifulneſſe, and goodly ſhappe, but the very vertue and goodnes that men regarde, and fauour.

I remembre, good Socra. that my fyrſt comunication with her was after this maner. And dyd ye perceyue, good Iſchomachus, ſayd I, that by the reaſon of this, ſhe was any thinge moued to be more diligente? Yes, veryly, ſayde Iſchomachus. And I ſawe her upon a time ſore an angerd with her ſelfe, and greately aſhamed, that whan I aſked her a thynge that I hadde brought home, ſhe coulde not fette it me. And whan I ſawe that it greued her very ſore, I ſaid vnto her, Take neuer the more thought for the matter, if ye can not gyue me that that I aſke you. For it is a token of pouerte in very dede, whan a man lacketh a thynge that he can not haue. But this nede maye be ſuffered a great deale better, whan a man ſeketh a thynge, and canne not fynde it, than if at the begynnynge he doth not ſeke for it, knowing that he hath it not. But as for this ye be not to be blamed, ſaid I, but I my ſelfe, ſeinge I haue not apointed you a place, where to leye euery thing, that ye myghte knowe, where ye ſhuld ſet it, and where to fette it agayne.

There is nothynge, good ſwete wife, ſo profitable and ſo goodlye amonge men, as is an order in euery thynge.

In playes and enterludes, where a great compāy of men is aſſembled to play theyr partes, if they ſhuld raſhely do and ſay what ſo euer fell into theyr braynes, it wolde be but a trouble and a buſineſs, and no pleaſure to beholde them. But whan they doo and ſpeake euerye thynge in order, the audy-

audyence hath a very greate pleaſure bothe to beholde them, ye, and alſo to here theym.

And lykewiſe an army of men, ſwete wyfe, ſayde I, that is out of order, and ſet out of good arraye, is a very great confuſion in daunger, to be lightely ouercome of theyr enmies, and a very pituous and myſerable ſight to theyr frendes, as whan there is to gether in a plumpe, aſſes, fotemen, cartes, baggage, and menne of armes. And howe ſhulde they go forwarde, whan they do let one an other? He that gothe, letteth hym that runneth; he that runneth, diſtourbeth hym that ſtandeth ſtill; the cart letteth the man of armes; the aſſe, the cart; the baggage, the foteman. And if they ſhulde come to the point, that they muſt fight, howe coude they fight being in that taking? For whan they be faine, by the reſon of their il order, to flee theyr owne companye that letteth them, howe coude they, thus fleing, ouercome them, that ſet vpon them in good order of battayle, and well weaponed. But the armye that is well ordred and kept in good array, is a very pleaſant ſight to their friendes, and greuous to theyr enmyes.

What frend is there, but that he wil haue a very great pleaſure to ſe the fotemen marche forwarde in good order and arraye?

What is that man, but he wil marueil, whan he beholdeth a great numbre of men of armes rydynge in good arraye and order?

And what enmie wil not be aferd, whan he ſeeth moriſpikes, billes, men of armes, croſbowes, and alſo archers, the which folowe their capitaynes in good arraye and order of battayle? And alſoo whan they marche forwarde in good array, if they be neuer ſo many thouſandes, yet they walke as peaſibly as though there wer but one man alone. And what maketh a galey, well

furnyſhed with men, feareful to the enmies, and pleaſaunte to beholde vnto friendes, but that it goth ſo ſwyftly? And what maketh them that be in it, that they do not trouble one an other, but that they do ſytte in order, kepe and make ſignes in order, lye downe in order, ryſe in order, drawe the oores in order?

And as for confuſion and miſorder, me thynketh it is lyke, as if a man of the countreye ſhuld put together on a hepe, otes, wheate, barly, and peaſe: and whan he had nede to occupie any of them, he ſhulde be fayne to trye it out, and put it by it ſelfe agayne.

Wherfore ſwete wife, ye ſhall lightely eſchewe ſuche confuſyon, yf ye put to your good wil, to ſet in good order that that we haue, and take to you that that ye haue nede of, and ſpare not: and giue to me that that I call for graciouſely. And let vs ſeke out and prepare a hanſome place to ſette euery thynge in, accordynge as euery thyng requireth. And whan we haue ſette it there, let vs ſhewe it the ſeruaunte, that he maye fetche it, and lay it vp agayne.

And thus we ſhall knowe, what we haue ſaued, and what we haue loſte. For the place it ſelfe ſhall lacke that that it ſhulde haue.

And the ſight wil ſerche out that that hath nede of helpe, and make vs to know anone, where lyeth euery thynge, ſo that we ſhall not be to ſeke, whan we haue nede of it.

I remembre, good Socrates, that vpon a tyme I wente a bourde a ſhyppe of Phenicia, where I beheld the goodlyeſt order, and the mooſte perfecte, that euer I ſawe. I conſidered, howe great aboundaunce of implimentes was in that ſmalle veſſell.

There were many oores, and many other thynges made of wodde: with the whiche they brynge the ſhype into, and out of the hauen. What a ſorte

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of ſhrowdes, halſers, cables, lines, and other takeling was there! With howe many ingins of warre, both to defend it ſelfe, and to greue an enmye, was it armed! What a ſyghte of armoure and weapons of the men, cary they about with them! Moreouer, they cary with them moche vitayle, and other neceſſaries, that men vſe at home in theyr houſes. Beſyde al this, it was laded with ſuche ſtouffe and goodes, as the ſhyppe mayſter getteth by the cariage therof. And all this geare that I ſpeke of, was ſtowed in ſo litel a rowme, that a farre greatter place wolde not haue receyued it, if it ſhulde haue ben remoued. And I marked howe euery thynge was ſo well ſette in good order, that no one thyng dyd let an other, nor hadde no nede to be longe ſought fore. Nor were not ſo ſcatered, and ſo yll compacte, that a man ſhulde tary longe for it, whan he ſhulde occupy it quickely. And he that wayted vppon the Patrone of the ſhyppe, that is to ſaye, he that ſtandeth in the fore part of the ſhyp, I perceyued, that he had euery place ſo well in his mynde, that thoughe he were not there, he wolde tell you redily where euery thynge laye, none otherwyſe thanne he that is lerned, can telle howe many letters go to this worde, Socrates, and in what place euery letter is ſette. Moreouer I ſawe hym, whan he was ſerchynge and caſtynge in his mynde, howe many thynges a ſhyppe hath nede of. Than I maruaylyng, wher on he muſed and ſtudied, aſked hym what he meaned. I conſider and caſte aforehand, good man, quod he, if any thing ſhulde chaunce, howe and in what redines euery thynge lyeth in his ſhippe, whether any thyng lyeth out of the place, or if euery thinge be not trymmed to the purpoſe.

For it is no tyme, whan god ſendeth vs a ſtorme on the ſea, to be ſeking that that we nede of, nor to bringe forth that that is not hanſome and well

trymmed. For god thretneth and puniſheth them that be ydell and negligent. And we may be glad, if he doo not diſtroye vs, whan we do our duetie.

And if he ſaueth them that vſe gret labour and diligence, they oughte to thanke hym greatly. Wherfore whan I perceyued and ſawe that goodly and perfect order, I ſaid vnto my wyfe, that it ſhuld be great ſlouth and negligence vnto vs, if they, whiche be but in lyttell ſhyppes and ſmalle veſſelles, fynde feete places to ſtowe euery thynge in, that they carye with them. And though they be ſoore ſhaken and troubled, and continually in gret feare, yet they kepe a good order. And we that haue ſo goodly places, and a houſe ſtandynge ſtedfaſtelye on the lande, coulde not fynde places meete and conuenient for to ſette euerye thynge in, howe moche oughte we to be blamed of lewdenes and ſmall wyſedome?

We haue ſufficientely ſpoken, howe profitable it is to ſet al the implimentes of the houſe in good ordre, and to ſet euery thing in ſuche a redines, in places mete therfore, that it maye be eaſye to fynd and come by, whan nede requireth. But howe goodly a thinge is it to ſe ſewtes of all a mannes apparell, lyenge by it ſelfe, keuerlettes, and counterpointes by them ſelfe, ſhetes, towels, and all naprye ware by them ſelfes, pottes, pannes, caudrons, and other garnitures of the ketchyn by them ſelfe, al that longeth to the table by it ſelfe, and ſo lyke wyſe of all other thynges, that long to an houſe, wher at he that is vnwyſe, and knoweth not good order, wyll laughe. And whether it be ſo or not, my ſwete wife, we may lightly proue without great coſt, and with ſmall labour.

And ye muſt not trouble youre ſelfe, as though it were an harde thing to fynd one, that coude lerne the places, and remembre where to ſet euery thynge.

thynge. For we knowe well, that in the citie there is a thouſande tymes more ware thanne we haue: but yet what ſo euer ſeruant ye wyll commande, to go and bye you ſomwhat, in the market, he wyl not ſtand ſtyll, as though he coude not tell what to do, but by the reaſon that he remembreth where he hath ſene of it, he goth thither ſtreyghte-waye, and fetchethe it.

And ſurely ther is none other cauſe of this, ſaid I, but that there is a place determined where one ſhall haue it. But if one ſeketh a man, the whiche ſeketh hym to, may fortune he wyll often tymes be ſooner werye than he can fynde hym. And of this lyke wyſe, there is none other cauſe, but that there is no place apointed, where the tone ſhuld tary for the tother. As for ſettynge in order of the houſehold ſtuffe, and of the vſe of it, I remembre I ſpake vnto her after this maner. And howe thought ye by your wyfe, good Iſchomachus, ſayde I, Whether did ſhe obey you in that thynge that ye taught her ſo buſyly? Iſcho. What ſhuld I ſay, but that ſhe promiſed to apply her mynde vnto it. And me thought verily by her countinaunce, ſhe was very gladde, that where afore ſhe was in greate doubte and perplexitie, ſhe had found a good way in it, and beſought me, that I wolde make an order of euery thing, as I had ſaid vnto her, as ſoone as was poſſible. And what order dyd you ſhewe her, good Iſchomachus, ſayde I? Iſcho. What order ſhuld I ſhewe her but this. Fyrſt me thoughte beſt to ſhewe her, what a houſe properlye was ordeyned fore. For it is not ordeyned to be gorgeouſly peinted with diuers faire pictures, but it is builded for this purpoſe and conſideration, that it ſhulde be a profitable veſſell for thoſe thynges, that ſhulde be in it: wherfore in a maner it biddeth the dwellers to lay vp euery thyng, where it is moſte mete to put it. The in-

ner priueye chambre, becauſe it ſtandeth ſtrongeſte of al, loketh for to haue the iewels, plate, and all ſuche thynges as be mooſte precioufe.

The drye places loke for the wheate. The colde for the wyne. And bryght places do deſyre ſuche workes and thynges, as require lightſomnes. Moreouer, I ſhewed her, howe parlers and dininge places, wel trymmed and dreſſed, for men to eate and drynke in, in ſommer ſhulde be colde, and in winter hotte. And I ſhewed her, howe all the ſituation of the houſe was very moche ſouthwarde, wherby it may be clerely vnderſtande, that in winter the ſonne lighteth well fauourdly vpon it, and in ſommer there is goodly ſhadowe in it. Further, I ſhewed her the nourcery and the womens lodgyng, diuided from the mens lodgyng, leſt there came out any thynge amyſſe, and our ſeruantes ſhulde get theym chyldren without our conſentment. For they that be good, if they haue chyldren throughe our permiſſion, they wil loue vs the better. And they that be noughte, if they come ones to couple with a woman, they wyl fynde the more wayes, and the more better ſhyfte to fulfyll their vngratiouſnes. And after we had ſpoken thus, ſayde he, we went and deuided the houſeholde ſtuffe, by ſewtes and ſortes after this maner. Fyrſt we dyd put to gether all maner of thinges longyng to ſacrifices. Nexte to that the good wyues apparell, both for holydayes and workyng dayes, and afterwarde the good mannes apparell, bothe for the holy dayes, and alſo for warre. Clothes for mens chambres and for the nourcery, mennes ſhowes, and womens ſhowes. Than we appoynted out the inſtrumentes that belonge to ſpinnyng and cardinge, and ſuche as perteyne to the bakehouſe, to the kechin, to the bathe, and to the boultynge houſe. We did ſeperate a ſonder thoſe thynges that ſhulde be occupied alwaye, from thoſe that be occupied

cupied but at diner and ſouper. And we dyd ſeperate that that we ſhuld ſpend in a monthes ſpace, and that that was apointed to ſerue vs a twelue monthe. For ſo it is the better knowen, in what maner it is brought to an ende. And after we hadde ſeperated all the houſeholde ſtuffe in ſewtis and ſortes, we dyd ſet euery thinge in a place conuenient. Afterwarde all the inſtrumentes that our ſeruauntes muſte occupy dayly, as for the backehouſe, for the kytchin, for ſpynninge and cardynge, and other lyke, we dydde ſhewe them the place, where they ſhoulde put them agayn, and than delyuered them, and bade theym kepe theim ſafe. And as for ſuche thynges, as ſhulde be occupyed but ſeldome, or vpon holy dayes, or whan there came any ſtraungers vnto vs, or at certayne other times, in certayne buſynes, we delyuered theym vnto a womanne, that we made the keper of our ſtore houſe, and ſhewed her the place, where they ſhoulde be ſette. And whanne we had made a rekenynge vnto her of all, and alſo written euery thynge, we bade her, that ſhe ſhulde deliuer them forth as time and nede required, and that ſhe ſhulde remembre well, to whom ſhe deliuered any thyng. And whan ſhe receiued it agayne, that ſhe ſhuld lay it vppe, where ſhe had it before. And to be keper of our ſtorehouſe, we apointed her, that ſemed vnto vs more ſobre and temperate in eatynge, drinking, and ſleping, and that ſhe coude very wel refrain the company of men, and that ſemed alſo to haue a verye good remembrance, and that wold beware to be founde in a faute throughe her negligence, leſte ſhe ſhulde diſpleaſe vs with it, and ſeke the meane to do that that ſhoulde pleaſe vs, that ſhe myghte be prayeſed and rewarded for it. More ouer, we taughte her to haue a good wyl towarde vs, and to loue vs; for bycauſe that whan there was any

thynge

here me telle you other thynges yet, that wyl well ſhewe her good luſtye harte, that whan ſhe had hard but ones ſpeake of it, ſtreyght way ſhe dyd after me in it. Soc. I pray you tel me that, for ſurely I haue more pleaſure a greatte deale, to lerne the vertue of a woman aliue, than if Zeuſis, the excellent peynter, ſhuld ſhewe me the pycture and portrature of a fayre woman. Than ſayde Iſchom. whan I had ſene her vppon a tyme, that ſhe had peynted her face with a certayne oyntment, that ſhe might ſeme whitter than ſhe was, and with an other oyntment, that ſhe might ſeme redder than ſhe was in very dede, and that ſhe had a peyre of high ſhowes on her feete, to make her ſeme taller woman than ſhe was, I ſayde vnto her, Tell me, good wyfe, whether wolde ye iuge me worthier to be beloued, if our goodes and ſubſtance nowe beinge common one to an other, if I ſhulde ſhewe you that that I haue in very dede, and make nother more of it nor no leſſe than it is in very dede, and kepte nothyng priuey from you: or if I went about to deceiue you, ſaying I had more than I haue, and ſhewinge you falſe money, cheines of braſſe in ſtede of golde, counterfeyt precious ſtones, red in the ſtede of ſcarlet, falſe purple in the ſtede of pure and good?

Than ſhe anſwered ſtreyghte waye, God forbid ye ſhuld be ſuch one. For if ye were ſuche one, I coude not fynde in myne hart to loue you. I wyll tell you wyfe, We be come together, to thintent to haue pleſure of the body one of an other, at the leſt men ſay ſo. Whether than, ſeinge I muſt giue you my body to vſe with you, were I better to be beloued after your iugement, if I ſtudied and went about to make my bodye ſeme the luſtier, the ſtronger, the better coloured, the better complectioned, and ſhuld noynte my face with certaine oyntmentes, and ſoo ſhewe me

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vnto you, and lye with you, and gyue you theſe oyntmentes to ſe and to handle, in the ſtede of my coloure, and of myne owne face? Forſoth, ſayd ſhe, I ſhuld neuer haue more pleaſure in handlynge any oyntemente in the ſtede of your face, nor delyte more in thynge counterfeted, than in your very eies and natural face. Thynke lyke wyſe by me, good wyfe, ſayd Iſchomachus, that I haue no more pleaſure in oyntmentes, thanne I haue in your owne natural body and face. And like wiſe, as god hath made horſes to haue pleaſure with maares, bulles with kyne, rammes with ewes, ſo lyke wiſe menne doo thynke that body moſte pleaſant, that is pure. And as for ſuche wyles and deceytes, they may paraduenture begyle ſtraungers, ſoo that they ſhall neuer be ſpyed, but they that be dayly conuerſant together, they ſhal lightly perceiue, if the tone go about to deceiue the tother. For they well be ſpyed, either whan they ryſe out of theyr bedde, before they make them redy, or whan they ſweate, or whan they wepe, or whan they waſhe and bath them. Socra. And I praye you, ſayd I, what an aunſwere made ſhe to it? Iſcho. What, ſayde I, by my feyth ſhe went neuer ſens aboute no ſuche matters, but ſhewed her ſelfe alway pure, with as good comlines as myght be. And ſhe aſked me, whether I coude giue her any counſayle, howe ſhe ſhulde be fayrer in dede, and not onely appere ſo. And than I gaue her counſaile, that ſhe ſhulde not ſit ſtyll lyke a ſlaue or a bondeman, but go aboute the houſe lyke a mayſtres, and ſe howe the workes of the houſe wente forwarde: ſometymes to the weauinge women, both to teche them that ſhe can do better than they, and alſo to marke who doth better or worſe: ſome tymes to loke vpon her that baketh the bread: ſome tymes to loke vppon her that kepeth the ſtore houſe, to ſe her ſet vp

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and mette that that ſhe weaueth: ſometimes to beſtir her ſelfe, lokinge if euery thynge be ſette vp in his place. For I rekened, that this ſhulde be bothe alway, to take hede to the houſe, and alſo ſhulde ſerue for a good walke. Alſo I ſaid, it were a good exerciſe to waſhe, to boulte, to bake, to ſhake keuerlettes, hangynges, tappeſſary ware, and to ſette them vp agayne in their place. For I ſaid, if ſhe did ſomwhat to exerciſe her ſelfe, ſhe ſhoulde haue the more luſte to her meate, ſhe ſhulde be the more helthy, and get better fauored colour in very dede. And alſo the ſight of the maiſtres, being more clenlier and far better apparayled, and ſettyng her hand to worke, and in a maner ſtriuyng with her ſeruantes, who ſhal do moſt, is a greate comforte vnto them, that be vnder her, ſpecially whan it lieth in them, either to do her pleaſure in doing of theyr worke with a good wyll, or to be compelled to do it againſte theyr wylles. But they that alway do ſtande ſtyl like quenes in their maieſtie, they wil be onely iuged of thoſe women that be triumphantly arayed, the whiche do deceyue them. And nowe, ſayd he, good Socrates, be ye ſure, ſhe lyueth euen as I haue taughte her, and as I tell you.

Soc. Than ſayde I, Good Iſchomachus, me thinketh ye haue ſufficiently ſpoken touchynge the behauour of your wyfe, and of you, to the greate prayſe of you bothe: but now I pray you, tel me your owne dedes, that bothe ye may reioyce in tellyng ſuche thynges, the whiche do get you ſo good a name. And whan I haue harde and lerned the workes and dedes of a good honeſt man, I may giue you ſuch thankes as ye deſerue, and accordynge to my power. By my faith, ſayde Iſchomachus, I wyll be gladde to tell you all, what ſo euer I doo, to the entent ye may correcte me, if ye thynke I do not wel in ſome thynge. Socrates.

crates. Ye, but tel me, howe coude I correcte you, ſeinge that ye be come to this poynt, to be a good honeſt man, ſpecially whan I am the man that is taken for a trifler, that occupieth him ſelfe in nothynge, but in meaſuryng of the aire? And that that is a very ſore rebuke, and a token of moſt great foly, I am called a poore man. And I aſſure you, that name wold haue troubled me very ſore, if I had not met the tother daye by chance one Nicias hors, and ſene moch people that came after to beholde him, and harde very moch talkynge of hym. And in very dede I came to the horſekeper, and aſked him, whether the horſe had moch money or not? And he loked vpon me, as though I had ben mad, to aſke hym ſuche a piuiſſhe queſtion, and ſaid, Howe ſhuld a horſe haue any money? And ſo I turned me euen backe again, whan I harde it was laufull for a poore horſe to be good, if he had a good fre harte and ſtomacke with him. And therfore I praye you, ſeinge it is lyke wiſe laufull for a poore man to be good, that ye wyll tell me your maner of lyuynge to the vttermoſt poynte, to thentent that whan ye haue tolde me, I maye endeuour my ſelfe to lerne it, and from this day forwarde to begyn to folowe you, and do after you. For that maye be called a very good day, on the whiche a man beginneth to be good and vertuous. I know well ye ieſt with me, good Socrates, ſayde Iſchomachus, But yet I wyll tell you as farforth as I canne, the holle courſe of my lyfe, the whiche I purpoſe to folowe ſtyl tyll the laſte daye of my lyfe.

After that I had wel perceiued, that excepte a man knoweth what is to be done, and wyll ſette and applye his mynde and dylygence to performe the ſame, god granteth no man to do well. And vnto them that be both wiſe and diligent, god ſendeth welth and good fortune. Wherfore fyrſte

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of all I began to honour and worſhype god, and to call vpon hym with my prayers, that he wold vouchesafe to ſend me the grace, that I might haue my helth, ſtrength of body, honour in my citie, good wyll of my frendes, to returne home agayn ſafe from war fare, with the increaſe of my ryches and goodes. Socra. And whan I harde that, I ſaid, And care ye ſo moch to waxe riche, ſeinge that whan ye be ryche, ye haue the more trouble in ſtudienge howe to order and kepe your goodes? Yes, mary, ſayde Iſcho. I haue no ſmall care of that that ye aſke me. For me thynketh it is great pleaſure both to worſhippe god honorably, and to helpe my frendes, if they be in nede, and to ſe that the citie be not depryued of the ornamentes of ryches, as moche as lyeth in me. Socra. By my fayth, that that ye ſay, good Iſchomachus, is good, and alſo very honorable, and longynge to a man of great power and ſubſtaunce. Iſcho. It muſte nedes be thus. For there be ſomme men, the whiche can not liue, but they muſt be holpen of other men. And there be many agayne, that reken it ſufficient, if they canne get that, that is neceſſary for them.

But thoſe that wyll not onely order and gyde theyr houſes, but alſo haue ſo greate aboundaunce, that they do both honour to the citie, and alſo helpe and eaſe their frendes: why ſhulde not they be called and taken for men of profound wiſedome, of gret power, and of ſtout ſtomacke? Socrates. Surely there be many of vs, ſayde I, that may well praiſe ſuche maner of men. But for goddis ſake tell me euen fro the place, where ye beganne, howe ye go aboute to maintein your helth, and alſo the ſtrength of your body, howe it may be lawful to retourne honourably home agayn ſafe from the warre. For as touchynge the encreaſynge of goodes, we ſhall here of it afterwarde

warde ſufficiently. But me thynketh, ſaid Iſc. that theſe thinges be linked together, and come one after an other. For whan a man hathe meate and drynke ſufficiently, if he do labour well, he ſhall haue his helthe the better and the longer. And he that is well exerciſed in war, he ſhal returne home ſafe agayne, and with more honour. And he that is diligent, and doth not coker him ſelfe, nor gyue him ſelfe to ſlouth and idelnes, he is the more lykely to encreaſe his houſe. Socra. Forſoth, good Iſch. I grant you all this euen hytherto, where ye ſaye, that he that laboureth, taketh peyne, vſeth diligence, and exerciſeth him ſelfe, cometh the rather to goodes. But what labour ye vſe to meinteine a good complection, and to get you ſtrength, and howe alſo ye exerciſe your ſelf for the war, and howe ye ſtudye to get ſo moch ſubſtance and goodes, that ye may bothe helpe your frendes, and make the citie more honorable and ſtronger by it: that wold I very fayne here? Uerily, good Socrates, ſayde Iſchoma. I ryſe in the mornynge out of my bed ſo yerely, that if I wold ſpeke with any man, I ſhal be ſure to fynde hym yet within. And if I haue any thynge ado in the citie, I go about it, and take it for a walke. And if I haue no matter of great importance to do within the citie, my page bryngeth my horſe afore in to the fieldes, and ſo I take the way to my ground for a walke, better perauenture, than if I dyd walke in the galeries and walking places of the citie. And whan I come to my grounde, and if my tenantes be eyther ſettynge of trees, or tyllyng or renewyng the grounde, or ſowynge, or caryenge of the fruite, I beholde howe euerye thynge is done, and caſte in my mynd, how I might do it better. And afterwarde for the moſt parte, I gette me a horſebacke, and ride as nere as I can, as though I were in warre conſtrayned to do the ſame,

wherfore I do not ſpare nother croked wayes, nor noo ſhroude goinges vp, no ditches, waters, hedges, nor trenches, takynge hede for al that, as nere as can be poſſible, that in this doing, I do not maime my horſe. And whan I haue thus doone, the page leadeth the horſe trottynge home agayne, and caryeth home with him into the cite, out of the cuntrey, that that we haue nede of. And ſo than I get me home againe, ſomtimes walkyng, and ſometyme runnynge. Than I waſhe my handes, and ſo go to dyner, good Soc. the which is ordeyned betwene bothe, ſoo that I abyde al the daye nother voyde, nor yet to full. Socrates. By my trouth, good Iſchomachus, ye do theſe thynges wonders pleaſauntely. For in dede to vſe and occupye at ones all maner of thynges, that be ordeined for helth, for ſtrength, for exerciſe of war, for ſtudy and conueiaunce, howe to get goodes, and all in one time, me thinketh a maruailous thynge. For ye do ſhewe euident tokens, that ye applie your mynde well and trewely to al this. For we ſe you commonly, thanked be god, for the moſte parte helthfull, ſtronge and luſtye. More ouer, we know that ye be called one of the beſte horſe men, and one of the rycheſt men of the citie. Iſchomachus. And thoughe I thus do, as ye haue harde, yet can not I eſchewe detraction: ye thought paraduenture that I wolde haue ſayde, I am therfore called a good honeſte manne. Soc. And forſoth ſo I was aboute to ſay, good Iſchoma. But this I thought fyrſte to enquere of you, whether ye do ſtudye and ſet your mynde, howe to anſwere theſe detractours, and ſpeake in a cauſe, whether it be your owne or an other mans, or to iuge it, if nede be? Iſch. Thinke you that I do not ſufficiently my part in this matter, if I thynke by my good dedes to defende my ſelfe, and do no wronge, and as moche

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as I may helpe and do pleasure to many men? And moreouer, thinke ye that it is not wel done to accuse suche men, that do wronge bothe to priuate men, and also to the citie, and that wyll do no man good? Socrat. But yet if ye set your mynde to suche thynges, I praye you shewe it me? Ischomachus. Forsoth I neuer stint, but am alway exercysinge my selfe in retoricke and eloquence. For whan I here one of my seruantes complayne on an other, or answere in his owne cause, I seke to knowe the truthe. Again, I either blame some man to my frendes, or els prayse him, or els I go about to bringe at one some men of mine acqueintance, that be at variaunce, endeuorynge my selfe, to shewe them, howe it is more for theyr profytte to be fryendes, than yll wyllers and enmies. And before the hygh rulers I vse both to commende and defende hym, that is oppressed by wronge and iniury, and before the lordes of the counsayle I accuse hym, that I see promoted vnworthyly, and I preyse that that is done by counsaile and deliberation, and the contrarye I discommende. But I am nowe broughte to this point, that either it behoueth me to suffre, or to punishe. Socra. Of whome, I praye the, Ischo. For that do not I yet knowe? Ischoma. Mary of my wyfe. Soc. But in what maner do ye fryue in your quarel? Ischom. Whan she happeth to say trouth, it is very gentilly done. But whan she lyeth, and erreth in her wordes, forsoth So. I can not reforme her. Soc. May chance that that is false, ye can not make it knewe. But paraduenture ye wold begon, Ischo. and I do let you. Truely I wolde be lothe to tary you, if it please you to go hense.

Ischomachus. No in good faythe, good Socrates, I wil not go hence til the court breake vp. Socrates. By my faythe, ye be right circumspect, and take good hede, that ye lose not that honorable

name, to be called a good honeſt man. For where parauenture ye haue many great buſineſſes and thynges to take hede to, that require gret dylygence: yet bycauſe ye promyſed thoſe ſtrangers to tary for them here, ye wil not deceiue them. Iſcho. As for thoſe my buſineſſes that ye ſpeke of, Socrates, I haue prouided for them wel inough. For I haue in the fieldes my baillies of houſbandry, and my deputies. Socr. But ſins we be fall in this communication, I pray you Iſchomachus tell me, whan ye haue nede of a good baylye, doo ye inquere, whether there be any that canne do it welle, and ſo fynde the meane to haue him: lyke wyſe as whan ye haue nede of a carpenter, whan ye knowe where is one, that can good ſkylle therof, ye wil deſire to haue him, or els do ye make your baylies and deputies your ſelfe, and teache them to do it? By my fayth, I indeuour me to teache and inſtruct them my ſelfe. For he that ſhulde be ſufficient to do thoſe thynges for me in myne abſence that he is put to, what nedeth he to knowe any thynge, but that that I doo my ſelfe? For if I be ſufficient to ſette men a worke, and commaunde theym what they ſhall doo, I trow I am able to teach an other man that that I can do my ſelfe. Socrat. Than he that is a baily of houſbandry muſt owe you good wyll and fauour, and alſo to al yours, if he, being preſent, ſhal be ſufficient in your abſence. For without loue and good wyl, what good can a baylye do, if he be neuer ſo experte and connynge? By my faythe, ſaid Iſchomachus, neuer a whit: but as for me, the fyrſte thynge that euer I do, I go aboute to teache him to loue me and mine, and to loue my goodes. And I pray you, for goddis ſake, tell me howe do ye teache him to loue you and yours, who ſo euer he be that ye do this benefitte vnto? By my fayth, ſayd he, by gentil and liberal dealing, whan god

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ſendeth me plenty of any maner thinge. Socra. This ye meane I trowe, that they, the whiche be eaſed and holpe by your goodes or money, do loue you, and deſyre that ye maye do well? Surely, good Socrates, ſayd he, that is the beſte inſtrument that can be, to allure and get a mans good wyll withal. Socrat. And whan he beareth you good wyl, good Iſchomach. is he therfore ſufficient to be a baylye? For we may ſee, that al men loue theym ſelfes, and yet through ſlouggiſhenes they be negligent to do thoſe thynges, the which for the moſte parte they coueyt right moch to haue, as goodes. Iſcho. Ye, but whan I wol make ſuche men as loue me, my bailies and ouer ſeers of my buſynes, I inſtructe and moniſhe them before, howe they ſhuld ouer ſe euery thynge dyligently. Socrate. Can ye brynge that to paſſe? Forſothe me thinketh it is vnlykely, that any man coude be taught, to gide an other mans buſines a ryght. Iſch. In very dede it is impoſſible, good Socrates, to inſtruct and teach euery man diligently to do it. Socr. And who be they, that ye thinke mete to be taught and inſtructed? For that I deſyre very greatly to knowe. Iſcho. Fyrſte of all, they that can not refrain them ſelfes from dronkennes, are excluded from this care. For dronkennes bringeth in with it forgetfulnes of all maner of thynges that a man ſhulde do. Soc. Whether than is it impoſſyble, but onely in them, that can not refrayne them from dronkennes, to make them diligente, or be there any other beſyde? Yes, mary, ſayde Iſchomachus, and they alſo that can not refraine them ſelfe from ſlepe. Socra. Be there any mo beſyde thoſe? Me thinketh, ſayde Iſchomachus, that they, the whiche do ſette theyr myndes ſoore to the pleaſure of the fleſhe, that it is impoſſible to teache them to haue more mynde to any thynge than to that: for they can-

find nother hope nor ſtudy more pleaſant to them then of theyr louers. And whanne they haue any thynge to do, it is harde to imagyne a ſorer punisſhemente, than that is to them to be kept from them they be in loue with. Therfore I let ſuche maner of men go, nor neuer go about to teache theym to be more diligent. Socr. Ye, but they that do ſet theyr mynd ſore to lucre, be not they apte to be taught that diligence, the which ſhuld be vſed and occupied in your ground? Iſchoma. Yes, mary they, there can none be ſoner brought to this diligence. For ye nede no more but only to ſhewe them, that dilygence is very profitable. Wherfore if I chaunce to haue ſuche one, I commende hym moch. Soc. And as for other men, the whiche do refrayne them frome ſuche thinges as ye do commaund, and haue a merely good mynde towarde lucre, howe do ye teche them to be as diligent as ye wold haue them? Iſchoma. Mary very well, good Socr. For whan I ſe them diligent, I do bothe preyſe and rewarde them. And agayne, whanne I ſee them neglygent and recheleſſe, I both do and ſay al that euer I can to anger and vexe them with. Socrat. Ye, but Iſchomachus, ſauing your tale that is of them, that be all redy inſtructed to be diligent: tell me this, touching the inſtruction of them, whether it be poſſyble for a man, that is naturally negligente, to make other dylygent? Iſcho. No, by my faith, no more than he that hath no ſkil in muſike can make other men muſicians. For it is harde for a ſcholar to lerne that thing wel, that his maiſter teacheth yl. And it is hard for a ſeruaunte to vſe any diligence, whan his mayſter gyuethe hym exaumple of negligence. And ſhortely to ſpeake and in general, I do not remembre, that euer I hard, that any yll mayſter had any good ſeruantes. Mary, this haue I ſene, that a good diligente mayſter,

ter, by his chaſtyſing of dull heded ſeruauntes, hath lyghtly inſtructed them. But he that wyll go aboute to make other dilygent in theyr worke, he moſt ſpecially oughte to be a prouident and a ware man, and ouer ſe and marke theyr workes. And whan there is any thynge wel and dilygently done, he muſte cunne hym greate thanke that dyd it, and he muſte not ſtycke to punyſhe hym ſharpely, according as he deſerueth, that is negligent in his buſynes. And forſoth me thinketh to this purpoſe it is a ryght goodly aunſwere that the Perſian made. For whan the kynge of Perſe aſked hym, rydynge vppon a ryghte fayre horſe, what thing did ſoneſt make an horſe fat, he ſaid his maiſters eies. Some thinke lyke wiſe, good Socrates, by al other thinges, that the maiſters eie mooſte ſpecially maketh them to be in farre better plite.

Socrat. But whan ye haue tolde and ſhewed him very wel, and with great inſtance, that he muſte take hede to ſuche thynges, as ye wyll haue hym, and that he is verye dylygent, is he than mete to be your bayly or ſtewarde, or els muſt he lerne ſomwhat beſyde to make hym fyt for that purpoſe? Iſchomachus. No, I wis man. For it behoueth hym yet to lerne, what he muſt do, and whan, and howe he ſhall order euery thynge. For elles, what auayleth a bailye or a ſtewarde more withoute this, than a phiſycion, the whiche nyghte and daye, yerly and late, taketh hede to a ſycke man, and yet he woteth not what is profytable for the ſame pacient. Socrat. And whan he knoweth what is to be doone, ſhall he nede any thynge elles, or ſhall he than be a perfecte bayly or ſtewarde? Iſcho. Me thynketh, that he ſhulde lerne alſo to rule the worke men. Socra. And do ye teache your bayly or ſtewarde to be able to rule? I go about it at leaſte, ſaid

Iſchom. Soc. And I pray you, for goddis ſake, howe do ye teache men to haue the ſcience to rule and commande? Iſchoma. Uery eaſily, good Socra. in ſo moch, that I thynke ye ſhall laugh at it, whan ye here it. Soc. Forſoth, good Iſch. ſayd I, it is no matter to laugh at, but he deſerueth and ought rather to be hyghly lauded, that hath the wit to teache that. For he that can teache men howe to rule, he can alſo make them maiſters; and he that can make them maiſters, can make them princelyke, and able to be kinges. Iſch. Surely al maner of beaſtes, good Socrat. do lerne to obey by the reaſon of theſe two thinges, that is to ſay, whan they do ſtriue, and will not be obedyente, they be punyſhed: and whan they do quickely that that a man byddeth them, they be cheriſhed and well intreated. Coltes and yonge horſes lerne to obeye theyr brekers and tamers; for whan they do obeye theym, they haue ſomwhat done to them for it, that is to their pleaſure and eaſe. But whan they wyl not obey, they beate and handel them very ſore and roughly for it, vntyll the time they ſerue the breker at his wyll. And yonge ſpaynels lyke wife, the whiche be worſe than men a greate deale, for lacke of reaſon, and for lacke of ſpeche, yet they lerne to ren about, to fetche or cary, to go into the water after the ſame maner. For whan they obey, they haue ſomwhat giuen them, that they haue nede of, and whan they wyl not, nor care not for it, they be punisſhed. But as for men, they maye be well perſwaded and brought to obedience, if a man wyll ſhewe them, howe it ſhall be for theyr profyte, if they do obey. Neuertheles, vnto bondmen and vile perſons, that way that is vſed and occupied towarde beaſtes, wyll very well induce them for to lerne to obeye. For if ye do ſomwhat for theyr bealye, and make them fare well,

ye ſhall gette very moche done of them. But ioly ſtomackes and noble natures be mooſte moued and ſtyrred with prayſe. For there be ſome natures, that doo deſyre as moche laude and prayſe, as other do meate and drynke. And whan I haue taught him, that I wil make my baily or my ſteward, ſuche thinges, the whiche whan I do them my ſelfe, me thynketh I ſhall make men more obedient vnto me, I do ioyne this vnto it beſyde. For as touchynge hoſen and ſhowes, and other rayment, the whiche I muſte gyue my labourers, I make them not alyke. For there be ſome better and ſome worſe: to the entent that the beſt workmen may haue the pre-eminence to haue the better, and the worſt may be giuen to the worſte. For me thynketh, it greueth good ſeruauntes verye ſoore, whan they ſe that the worke that they haue done, and how thoſe haue euen as moch as they, that wyll not labour nor take peyne, whan it behoueth to do it: wherfore nother I my ſelfe wyl not ſuffre, that they that be worſt, and they that be beſte, ſhulde be ſerued al a lyke. And whan I ſe that my baylies and deputies doth gyue the mooſte and the beſt to them that do beſte, I do preyſe him for it. But and I ſe him prefer any man afore other, becauſe of his flatterynge, or for ſome other piuiſhe cauſe, I do not ſuffre it ſoo to paſſe, but I blame and rebuke him greatly therfore, and I goo about to teache hym alſo, that that the whiche he doth, is not for his profite nother. Socrat. And whan he is ſufficient thus to rule and guyde, good Iſchomachus, ſo that he can make them to obey hym, do ye thynke that bayly perfecte on euery ſyde, or hathe he nede of any other thynge elles? Yes mary, ſayde Iſchomachus, for it behoueth hym to kepe his handes clene from his maiſters goodes, and beware that he ſteale nothing therof. For if he, that hath

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the fruites in his handes, wold be ſo bolde to conueye ſo moche out of the waye, that that whiche remayned were not ſuffycyente to maynteyne the worke and fynde the labourers, what profytte ſhulde we haue by his bayelyſhyppe, and by his dilygence? Socrates. And do you in dede take vpon you to teach them that iuſtice and ryghteſulnes? Yes mary, ſayd Iſchomachus: but I fynd that euery manne dothe not obeye and folowe this teachynge and inſtruction of myne.

Neuertheleſſe, I take here a pece of Dracons lawes, and here a piece of Solons, and ſo endeuour my ſelfe to brynge my ſeruantes to folowe iuſtyce. For me thynketh that theſe men haue made many lawes to teache men iuſtice. For they haue written, that he muſte be punisſhed that ſteleth, and he that robbeth muſt be put in priſon, and put to death. Wherfore it may be clerely ſene, that they haue written thoſe thinges to the intente that they, the whiche do gette any goodes foule and ſhamefully, contrary to reaſon and equitie, ſhuld haue no vantage nor no profit by it. And whan I haue this do, I brynge in beſide ſomme lawes of the kynge of Perſe, to make my ſeruauntes to deale rightfully in that they be put to. For as touchinge Dracons and Solons lawes, they do no more but punyſhe them that do amyſſe, but the kynge of Perſes lawes doo not onely punyſhe them that do wronge and vniuſtly, but alſo thei do them good that be rightfull, and deale iuſtly. Wherby it appereth, that many, the whiche be very couetous, and care not what they do, ſoo that they may wyn, when they ſe that they, the whiche be ryghtefull and good, waxe rycher than they, the whiche doo other men wronge, they continue and proſpere well in this that they do no man wronge. And whan I perceyue, that any of theym, vnto the which I haue benne good, and

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ſhewed pleaſure vnto them, wyll not leaue, but go about ſtyll to do wronge, and deale vniuſtely, than whan I perceyue that he is paſt al remedy, I put hym out of his roume, and wyll not let hym occupye it no more. But whan I perceyue, that any of them ſetteth his mynde and courage to be good, a iuſte and a true ſeruant, and doth it not ſo moch bycauſe they thynke to haue ſomme vauntage by it, but for the deſire that they haue to pleaſe me, and to be praiſed of me, though they be bounde men, I vſe them as fre men; and for their ioly fre harte, I do not onely promote them in goodes and ryches, but alſo prayſe and commende theym as good and honeſte men. For me thynketh that an honeſt manne, that is deſyrous of honour, doth differ in this poynte from a couetous man, that for prayſe and honour wyll take payne, and put hym ſelfe in ieopardy, whan it is nedefull: and yet kepe him ſelfe cleane from foule lucre. And thus, whan ye haue ones ingendred and faſtned this affection in a man, that he oweth you good wyl, and bereth you good loue and fauour, and that ye haue brought hym to this point, that he wyll applie his mynde and diligence to do euen as ye wold your ſelfe; and beſide that, ye haue gotten him the ſcience, howe euery worke that is done ſhal be moſt profitable, and made him alſo ſufficient and able to rule, and that he will, beſide this, bring and ſhewe you the fruites of the grounde, none other wiſe thanne ye wolde to your ſelfe: whether nedeth he any thyng els or not, I wyl ſpeke no more, for me thynketh, that ſuch a man ſhuld be a very good and a profitable ſtewarde and deputie. Socra. But I praye you, good Iſchomachus, doo not leaue behynde that parte, whiche we haue ſo lyghtly runne ouer. And what is that, ſayd Iſchomachus? Socrates. Mary ye ſayde, that the greatteſt poynte of all was, to

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lerne howe euery thyng ſhulde be done, to the ende that profyte therby ſhulde ryſe vnto vs, for other wyſe ye ſayde, that dilygence coulde auayle nothynge, excepte a man knewe what and howe to do. Iſcho. Do ye byd me to teache you the ſcience of houſbandry? Forſoth it is it, ſayde I, that maketh them riche, that can wel occupy it: and they that can not, thoughe they take neuer ſo moch peine, they liue wretchedly. Iſcho. Now than fyrſt of all ye ſhall here howe gentil a ſcience it is. For feynge it is moſte profitable and pleaſante to occupie, moſt goodlyeſt, beſt beloued of god and of men, and beſyde that, moſte eaſye to lerne, howe ſhulde it nat be a ientyll ſcience? For we call al theſe beaſtis gentyll, the whiche be goodly, great, and profitable, and be not fierſe, but tame among men. Socra. But me thynketh, good Iſchoma. that I haue very wel perceyued, that where ye ſayde, howe a man muſte teache a ſtewarde, and a deputy, and that ye taught him to owe you good loue and good wyll, and lyke wyſe, that ye went about to make hym diligente, able to rule, and alſo ryghtfull: but where ye ſayde, that he, whiche wil be diligent in dede in huſbandry, muſt lerne what is to be done, howe, and in what ſeaſon, me thynketh we haue ouer paſſed it ſome what to quickely and to negligently. Lyke wyſe as if ye ſayd, that he, the which wil write that that a man ſpeaketh, and rede that that is written, muſte knowe his letters. For he that did here this, hath harde nothing els, but that he muſt lerne to know his letters. But whan he perceyueth, that he is neuer the nerer to knowe what letters do meane. And nowe lyke wiſe I beleue verye well, that he, the which wil vſe diligence in huſbandry, muſt lerne to know wel huſbandry; but though I beleue and knowe that well, yet am I neuer the wyſer howe to occupy huſbandry. And

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if I were euen now determined to fal to houſ-bandry, I wold thinke I were lyke a phyſicion, the whiche gothe about and loketh vpon ſicke men, yet can he not tel what is good for them. And therfore, to thend I be not ſuche one, teche me the very point and caſt of huſbandry. Forſothe, good Socrates, ſayde he, it is not by this as by other craftes and ſciences, that he which lerneth them, muſt be a long time about them, and beſtowe moch peyne and labour in them, er he can do any thynge to get his liuing by. Houſe-bandry is nothing ſo harde to lerne: for ye ſhall lerne it euen anone loking vpon the labourers, and partly by heryng ſpeke of it, ſo that if ye wyl, ye may teach it vnto other. And truely other artificers and craftes men do hide and kepe priuey to theym ſelfe the beſte poyntes of theyr ſciences, the good houſebande men, he that ſetteth trees beſt, he wyll haue very great pleaſure, if any man beholde hym, and he that ſoweth after the ſame maner.

And if ye aſke him of any thing that is wel wroughte, I am ſure he wyll neuer kepe from you, howe he dyd it. And ſoo, good Socrates, houſe-bandry techeth them that be conuerſant in it, to be of gentyll maners and diſpoſition. Socrates. Forſothe, this is a good begynnynge; and nowe I haue harde you tell this moch, it is vnpoſſible to ſtoppe me from inqueringe of you further therof. And therfore ſeinge ye ſaye it is a thyng ſo eaſy to lerne, do the rather ſhewe it me. For it is noo ſhame to you to teache that that is eaſye: but it is rather a greate ſhame to me, if I can it not, ſpe-cially whan it is ſo profytable.

And therfore I wyl ſhewe vnto you firſt of all, ſayde Iſchomachus, that that whyche is the dif-fuſeſt point of al houſbandry, as they ſay, whiche diſpute of it moſte exactly in wordes, and in dede occupie

occupie it neuer a whit, is nothynge harde at all. For they ſay, that he that wyll be a good houſbande man, muſte fyrſte knowe the nature of the grounde. Socrates. In dede they ſeme to ſay wel. For he that doth not know what the grounde wyll brynge forthe, I trowe he can not knowe neither what ſede he ſhuld ſowe, nor what trees is beſt to ſet. Iſchomachus. And therfore a man maye knowe by an other mannes grounde, what it wyll brynge forthe, and what it will not, when he ſeeth both the frutes and alſo the trees. And whan he knoweth it ones, it is not for his profytte to ſtrynue agaynſte god and nature. For if a man doth either ſow or ſette that that he hath nede of, he is neuer the nerer to haue that that is neceſſary for him, except the grounde do in a maner delite and take pleaſure both to bring it forth and to noriſhe it. But if he can not knowe the goodnes and fertilitie of the grounde, by reaſon of the idelnes and negligence of them that haue it in hande: he ſhal oftentymes better knowe it by ſome grounde that is not farre from it, than of the neyghbour that dwellethe by it. And althoughe the grounde be vntilled and vnlaboured, yet it ſheweth his owne nature. For that ground, that beareth good wild fruites and wedes, wyl bring forth, if it be taken hede to, and well tylled, other good fruites and herbes as wel as them. So that they that be not al of the beſte ſeene in houſebandry, can wel diſcerne the nature of the grounde. Socrates. Forſothe, good Iſchomachus, I maye be bolde to byde by this, that a man nedeth not to abſteyne from houſebandry, for feare leſte he knowe not the nature of the grounde. For I do remembre, that fiſhers, whiche be alwayes occupied in the ſee, the which comme not to beholde the grounde howe it is, nor walke not fayre and ſoftly, but runne euen through it, whan they ſe the fruites

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on the grounde, they wil not ſtycke to ſhewe their opinion of the ground, whiche is good, and whiche is badde, and preyſe this, and diſpreyſe that. And I ſe they wyll be communyng often times with men, that can very good ſkyll in houſebandry, and ſhewe them verye many thynges touchynge a good ground. Iſchomachus. Where than will ye haue me to begyn, good Socrates, to declare houſbandry vnto you, leſt I reherſe ſomwhat that ye know alredy; for I perceyue ye be right expert therin? Socrates. This me thynketh bothe profitable, and a very gret pleaſure to lerne; and alſo it belongeth ſpecially to a philoſopher, to knowe howe I myght, if I wold, by tyllynge and labourynge the grounde, haue very moch plenti of barly, rie, whete, and other corne. Iſchomachus. This I trowe ye knowe well inoughe, that falowynge and ſtirryng of the grounde, helpeth very moche to the ſowynge. Socrates. Forſoth, ſo I do. Iſchoma. And what if we ſhulde begynne to falowe and plowe the ground in winter? Soc. That were nought. For than the erthe ſhulde be all ſlimy. Iſc. And what thynke ye in ſomer? Socrates. Than it wolde be to harde to plough it.

Iſchomachus. Well, than we muſt nedes begin in the ſpringe of the yere. Socr. Ye mary, for then it is mooſte lykely, that the grounde openeth and ſpredeth his owne ſtrength and vertue aboute, whan it is falowed and tilled in that tyme. Iſcho. Yea, and beſide that, good Socrates, the yonge wides turned vp ſo downe at that tyme, be as good to the ground as any doungynge: and they be not yet come to that ſtrength, that the ſede of them caſte adowne canne growe vp agayne. And I trowe ye knowe this wel inough, that if the falowinge, and the tyllinge of the grounde ſhuld be good, the grounde muſt be cleane kepte and deliuered from wides, and wel fauourdly heated

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and warmed of the ſon. So. Me thinketh in very dede it ſhulde be ſo. Iſch. And do ye thinke, that that can be better brought to paſſe by any other meane, thanne if the grounde be often times ſtirred in the ſommer? Socrates. I knowe very well, that the wides can neuer better wyther awaye and drye vp, nor the ground be better heated throughe the heate of the ſonne, than if the grounde be ploughed and ſtirred in the middes of ſommer, and in the myddes of the daye. And if any man doo falowe, or digge the grounde with his owne handes, is it not clere inough, that he alſo muſte ſeperate aſonder the wides fro the ground, and caſte the wides abrode, that they may dry vp, and turne vp ſo downe, and ſtyr the grounde, that the ſoorenes and the rawe watriſhenes of it may be warmed and wel dryed vp. Iſchom. Than ye ſe well, good Socra. howe we be bothe in one opinion, touchynge falowinge and ſtyrryng of the grounde. Socrates. So me thynketh. And touchyng ſowing, haue ye any other knowlege or opinion, but that is the ſeaſon to ſowe, the whiche bothe men of olde antyquitie, approuinge it by experience, and al they, that be nowe, takynge it of them, do iudge it beſte of all? For whan the ſommer is ones paſt, and Septembre cometh in, all men that be in the worlde do loke vpon almyghty god, that whan it ſhal be his pleaſure to ſende ſomme rayne, and make the grounde wete and moyſtie, that they maye fall to ſowynge euen as he commandeth it. Socrates. And forſoth, good Iſchoma. all the men in the worlde haue determined by one aſſente, that they wyl not ſowe, whan the ground is drye. And it is clere to euery man, that they take great loſſes and damages, that wyl goo aboute to ſowe afore god byddeth them. Iſchomachus. Than in theſe thinges all we men do agre. Socr. For in that that god teacheth, it foloweth, that

that euery man agreeth in it. As for a ſimilitude, Euery man thynketh beſt to weare good furred and well lyned gowes in winter, if he be able, and alſo to make good fire, if he haue wodde. Iſchomachus. Yea, but there be many, the whiche do vary in this, touchinge ſowinge, whether it be beſte to ſowe in the beginninge, in the myddes, or at the latter ende. Socra. And god dothe not ſende euery yere of one like temperatnes of wether. For ſome tymes it is beſte to ſowe in the begynnynge, ſome tymes in the myddes, ſome tymes at the latter end. Iſchomachus. But what thynke ye beſte, gentyll Socrates, whanne ſo euer a manne hathe choſen his ſowynge tyme, or euer more in this tyme, or nowe in this, and now in that, whether is it beſte to ſowe moche ſeede or lyttel? Socrates. Me thinkethe beſt of al, good Iſchomachus, to diſtribute the ſeede well, full, and trewelye. For I ſuppoſe it is a greatte deale better, to take corne inough euer more, than ſome tymes to moche, and ſome tymes to lyttell. And in this poynt alſo, good Socrates, ſayd he, you beinge the lerner, do agre with me the teacher, and you haue ſhewed your opinion afore me. Socrates. But what of that, ſaid I, for in the caſtynge of the ſeede, there is moche counnynge. Iſchomachus. In any caſe, good Socrates, lette vs loke vppon that. For ye knowe well, that it muſte be caſte with a mannes hande. Socrat. Forſoth I haue ſene it done ſo. Iſchomachus. But ſome can caſt it euen, and ſome can not. Socrates. Wel than, it lackethe nothynge els but to exercyſe the hande, as harpers and luters do, that it may folowe the mind. Iſchomachus. It is very well ſayde. But what if the grounde be thinner or groſſer? Socrates. What meane you by that? Do ye not take the thynner for the weaker, and the groſſer for the ſtronger? Iſchomachus. That ſame

meane I. Socrates. And this wolde I fayne knowe of you, whether ye wyl gyue as moche ſeede to the tone as to the tother, or elles whiche of them wil ye gyue more vnto? Iſcho. In the wyne that is ſtronge, me thinketh it behoueth to put the more water, and the man that is ſtronger muſt beare the gretter burthen, if ther be any thynge to be caried, and ſome men are fed and nouriſhed with ſklender fare, and the ſame herin muſte be obſerued. Socrates. Thynke you not that the grounde waxeth ſtronger, if a man do put more fruit in it: likewiſe, as moiles and horſes do waxe ſtronger with cariage, that wolde I deſire you to teache me. Whan Iſchomachus hard that, he ſayd, What, Socrates, ye ieſt with me. But yet, ſayde he, take this for a very ſuretye, that whan a manne hathe ſowen any ſeede in the grounde, loke whanne the grounde hath moſte comforte of the ayre with wete and moyſtenes, if the corne bee grene newely ryſen out of the erthe, if he ſtyre and turne it in ageyne, it is as if it were a ſuſtinaunce to the ground, and getteth as moche ſtrength by it, as if it hadde ben donged. But if ye ſuffre the grounde continually to bring forth fruite of the ſede, it is harde for a weake grounde to brynge forthe moche fruite ſtyll: lyke wyſe, as it is harde for a weake ſowe to gyue ſucke and ſuſtinance to many pigges, and kepe them fat and in good plite whan they waxe gret. Socrates. Ye ſay, good Iſchomac. that ye muſt ſowe leſſe ſede on a weaker grounde. Iſcho. So I do indede, good Socra. and ye alſo did graunt it vnto me a lyttel afore, whan ye ſaid, that ye thought that the weakeſt ſhuld be leaſt charged. Socr. But for what reaſon, good Iſchomac. do ye make diches in the corne fieldes? Iſchoma. Ye wotte well, that in wynter are many ſhowers. Socra. What therof? Iſchomachus. Mary therof chaunce many hurtes:

hurtes: for a gret part of the fielde is furrounded with water, and the corne couered in mud, and the rootes of moche of the corne ar worne and waſhed away with the water; and further, often times by reaſon of the great abundaunce of water, there cometh moche wides, and other harlotry, that ſuppreſſeth and diſtroyeth the corne. Socrates. It is lyke inough, that all this ſhuld be. Iſcho. And thynke ye than, that the corne beinge in that takynge, hath not nede to be holpe? Socra. Yes, mary. Iſchomachus. Than if the corne be couered with mud, what ſhal we do to helpe it? Socrates. Mary eaſe the grounde, and make it lyghter. Iſcho. But what if the rootes be waxed thyn, and almoſte worne away? Socrates. Than ye muſte caſt to more erthe, that it maye take roote, and growe agayne. Iſchoma. But what if the wides, and other harlotry, ſuck vppe the moyſture from the corne, lyke as the drone bees, the whiche beinge theym ſelfes vnprofitable, do robbe away and eate vp the bees vitayles, that they had ſet vp for to worke with? Socrates. Mary the wides and harlotrye muſte be pluckte and cut away, lyke wyſe as the drone bees are voided out of the hiues. Iſchoma. Thinke you than that we do not make the dyches and ſloughes in the fieldes for a good cauſe? Socrates. Forſothe ſo it is; but I thynke nowe in my mynde, good Iſchoma, what a thynge it is to brynge in ſimilitudes and likeneſſes. For ye haue moued me more a gret deale, and made me more diſpleſed ageinſt theſe wides, whan ye ſpake of the droone bees, than whan ye ſpake of the wides them ſelfes. But nowe after this, ſayde I, harueſt ſeaſon wyl come, wherfore I pray you tell me, if ye haue any thynge to teache me in this matter. Iſchoma. So I wyll, if ye do not ſhewe your ſelfe, that ye know it as well as I. This ones ye know, that the corne muſt

alway be reaped. Socr. What els? Iſchom. Whether than muſt ye ſtand to reape it with the wynde, or agaynſte the wynde? Socrates. Not agaynſt the wind, for it wolde be a great peyne, as I thinke, both for the eies, and alſo for the handes, to reape agaynſte the eares blowen downe with the wynde. Iſchoma. And howe wyl ye cutte it, at the very toppes, or euen by the grounde? Socrates. If the ſtalke be ſhort, I wyll cut it alowe, that there maye be ſtrawe inough. But if it be very hye, I thynke better to cutte it in the myddell, to thentent that nother the threſhers nor the fanners ſhal take more peyne in vayne than nedeth, and that that remayneth, I thynke if it be burned, it wyl do the grounde very moch good; and if it be laid with the donge, it wyl fyl and encreſe it. Iſchomachus. Do ye ſee nowe, frende Socrates, how ye be taken in the very deede doynge, that ye knowe as well as I, what longeth to reapynge? Socrates. In faythe I am aferde, leſte it be ſoo in dede. And nowe wyl I ſe lyke wyſe, whether I can threſhe or not. Iſchomachus. This ye knowe well, that horſes do threſhe corne. Socr. Why ſhuld I not, and not onely horſes, but alſo moyles, and oxen lykwyſe. Iſchomachus. But howe canne theſe beaſtes ſtampe well, and threſhe the corne euen as they ſhuld, good Socrates? Socrates. It is clere, that it is by the reaſon of theym, whiche haue the charge of the threſhynge. For they do euermore turne and ſtir, and put vnder their fete that that is vnthreſhed; and ſoo they muſt nedes make it euen, and make an ende of it as quyckely as may be. Iſchomachus. Than as for thys buſynes, ye knowe it as wel as I. Socrates. Now after this, good Iſchomachus, let vs clenſe the corne, and wynnowe it. Iſchomachus. Tell me than, good Socrates, do ye knowe this, that if ye beginne to wynowe it in that part of the

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wynowynge place, where the wynde is agaynſt you, that the chaffe wyl be ſcatered abrode throughe al the winowinge place? Soc. It muſte nedes. Iſch. Than it muſte nedes as wel fal vpon the corne. So. Ueryly it is no ſmall poynt to make the chaffe to go beyonde the corne in a voyde roume of the winowynge place. But if a man begyn to winowe vnder the wind, or a ſyde halfe of it, than it is clere, that all the chaffe will voyde to the place that is ordeyned for it. Iſchomachus. But whan ye haue clenſed the corne euen to the myddell of the wynowynge place, whether than, the corne being thus ſcatered abrode, wyll ye wynowe the remanant, or wyll ye put fyrſt to gether on a heape, as narowely as can be, al that euer is cleane? Socrates. Forſothe I wyll fyrſte put to gether on a heape al that is cleane, leſt parauenture the chaffe be caried about the wynowynge place, wherby I ſhoulde be fayne to wynowe twyſe one thynge. Iſchomachus. Nowe than, gentyl Socrates, ye may teache an other man, if ye wyll, howe he ſhall ſoneſt get his corne clenſed. Socrates. In good faythe I had almoſt forgot, that I coude all this a gret whyle ago. And nowe I caſt in my minde, whether I haue forgotten my ſelfe, that I can play on the harpe, playe vppon recorders, peynte and carue, and other ſciences. For there was neuer man, that taught me theſe no more than to be a houſebande man. And I ſee as well other men work in theyr ſciences as houſebande men laboure the grounde. Iſchomachus. And dyd not I tel you but a litel afore, that this ſcience of houſebandry is wonders pleaſaunte and very eaſy to lerne. Socrates. I knowe very well, good Iſchomachus, that I vnderſtode and coude all maner of thynges, that do longe to ſowynge; but I haue forgotten my ſelfe, that I coude theym. But the ſettynge of trees, ſayde I,

is that any point of houſebandry? Iſchomachus. Yes, mary.

Socrates. Howe happeneth than, that I knewe well all ſuche thynges as longe to earynge and ſowynge, and am ignoraunte in that that longeth to plantinge of trees? Iſchomachus. Be ye ignoraunte in dede? Socrates. I muſt nedes be, ſeing I know not in what grounde a man ſhulde ſet a tre, nor howe depe, nor of what lengthe, nor what breade it be ſette in, nor whan it is in the grounde, howe it ſhal beſte growe and come vppe. Iſchoma. Wel than, lerne that that ye knowe not. I am ſure ye haue ſene, what pittes they make for trees that do ſet them? Socrates. That I haue very many tymes. Iſchoma. And dyd ye neuer ſe any of them deper than thre fote? Socrates. No, mary I; nor yet deper than two fote and a halfe. Iſchoma. And as for the brede, did you euer ſe any broder than thre fote? Socrates. Forſoth and god, I neuer ſawe none paſt two fote and a halfe brode. Iſch. Now aunſwere me this agayn, Dyd ye euer ſe any of leſſe altitude than two fote? Soc. In very dede, I neuer ſawe none of leſſe altytude than two foote and a halfe. For if the plantes were but ſhalowe ſette, they wold ſone be wrythed vp. Iſchomac. Than it is apparant inoughe to you, good Socrates, that they dygge the pyttes to ſet in trees, no dyper than two fote and a halfe, nor no broder than two fote and a halfe. Socr. It muſte nedes be ſo, ſeinge it is ſo clere. Iſc. But touchynge the grounde, do ye knowe whiche is dry, and which is wete, if ye ſe it? Socrates. Me thinketh the ground that lyeth about Licabectus, or any other that is lyke vnto it, is drye grounde. And that is called a wete grounde, the whiche lyeth about Phalericus, full of maris all about, and any other lyke vnto it. Iſch. Whether than wyll ye dygge vp a depe

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pitte to ſet in trees in the drye grounde, or in the wete?

Socra. In the dry ground verily. For if ye ſhuld make a dype pyt in the wete ground, ye ſhulde fynde water: and than ye coulde not ſet it in the water. Iſchoma. Me thynketh ye ſay very well. And whan the pittes be dygged vp, ye know what trees be mete for bothe groundes? Socrates. Uery wel. Iſcho. And if ye wolde that the tree, whiche ye do ſette, ſhulde growe and come vp well fauourdly, whether thynke ye it wyll better ſpringe and wax mighty and ſtrong, if ye ſette vndernethe erthe that hathe ben labored and occupyed afore, or els ſuche as hath ben alway vnoccupied? Socrates. It is clere inoughe, ſayd I, that it wyll growe and come vppe better by the reaſon of the erthe occupied, than of the grounde vnoccupyed. Iſchoma. Than there muſte ſome erthe be put vnderneth. Soc. Why ſhuld it not? Iſch. But whether thynke ye, that the vyne braunche, the whiche ye ſette, wil gether rotes better, if ye ſette it ſtreyghte vpryght, or if ye ſette it croked vnder the ground, ſo that it be lyke this greke letter, Υ, turned vp ſet downe? Socr. Mary euen ſo. For than there ſhall be the more rootes in the erthe, wherby the plant ſhall ſtande the faſter, and ſoo many the mo braunches ſhal ſprynge vp. Iſchoma. Wel than, in this matter wee haue bothe one opinion. But whether wyl ye no more but caſt the erthe to the plant that ye ſet, or els wil ye treade and ramme it harde downe? So. Forſoth I wil treade and ſtampe it harde to; for els it were ieoperdy, leſt the raine wold lightly perce in, and ſo rotte and marre the rotes, or els the ſonne dryinge the erthe away from the rootes of the plante, ſhulde lewſe and vnfaſten it, and ſo kyl it. Iſch. Wel than, good Socrates, we be bothe of one opinion touchynge ſet-

tynge of vines. Socrates. And ſhal I ſette a fygge tree after the ſame maner? Iſchoma. Yes, I trowe, and all other trees lyke wyſe. For if ye can ſette vynes well, what other ſettyng is there but that ye may take it vpon you lyke wiſe? Socra. But howe ſhulde we ſet olyue trees, good Iſchomachus. I pray you proue afore any thynge, whether I can any ſkylle therin? Iſcho. Ye ſe how there is a good depe pytte digged for an olyue tree; I wote wel ye coude not choſe but ſe it, ſeinge they be digged euen by the highe waies ſyde. Alſo ye ſe howe the very ſtockes of the olyues be ſette in the ſettynge place. And farther, ye ſe how there is clay laide vpon the toppes of them. And how of all trees that be planted, there are none couered aboue, but onely the ſame. Socrates. All this I ſe well, Iſchomach. And whan ye ſe it, what ſhulde be the let, that ye ſhulde not knowe it: excepte paraduenture ye canne not tell howe to clappe a ſhell faſt to the clay, that is ſet on the toppe therof? Socrates. By my faythe, of all this that ye haue ſpoken, there is nothynge but I knowe it. And nowe I caſte in my mynde agayne, what is the cauſe, that whan ye aſked me but a lyttell afore in generall, whether I coude ſet trees, I ſayd no. For me thought I coude not tell, howe a man ſhuld ſette trees. But after ye beganne to enquere of me euerye thynge by it ſelfe, I aunſwered you accordynge to your mynde, and to your own opinion, the whiche is called the moſte parfecte houſeband man, that is nowe at this day aliue. Is not my chaunce, good Iſch. ſayde I, aſkinge a maner of teching? For I haue lerned, and canne well nowe euerye thynge by it ſelfe, what ſo euer ye haue demaunded of me. For ye leade me by ſuche thynges, as I am ſkilled in and vnderſtand, vnto ſuche thynges as I perceyued not: and ſoo ye per-

perſwade and make me beleue, that I knowe them as well as the tother. Iſchomachus. Well, thynke ye, that if I aſked you after the ſame maner, touchinge ſyluer or golde, whiche is good, and whiche is badde, that I coude perſwade you, that ye be a good finer of golde and ſiluer? And agayne, I coude not perſwade you, if I aſked you neuer ſo moch, that ye canne playe vpon recorders, or that ye can peint, or do any ſuche thynges. Socra. Paraduenture yes. For ye haue perſwaded me, that I haue well the ſcience of houſebandry: and yet I knowe well, that there was neuer any body, that taught me that ſcience. Iſchomachus. It is not ſo, good Socrates. For I haue tolde you a prety whyle agoo, that houſbandry is ſo pleaſante and ſoo famyliar a ſcience, that they, the whiche doo eyther ſe it, or here tel of it, be euen by and by wel lerned in it. And alſo it ſheweth many thynges it ſelfe for a man to lerne, howe to order it beſte. For euen at the fyrſte the vine, the which crepeth vpon the trees, if there be any neere hande, ſheweth, that it woulde be holpen vppe and ſuſteined. And whanne it ſpredeth abrode, his leaues and braunches, the grapes beinge yet but very tender, it ſhewethe, that in that ſeaſon, it woulde haue ſhadowe made there vnto it, where as the heate of the ſonne lyeth ſore vp on it. And whan it is tyme for the grapes to wax rype and ſwete, the whiche is cauſed onely by heate of the ſonne, it letteth the leaues falle, to teache the houſeband men, that it woulde be lyghtned and eaſed, that the fruite maie the better waxe rype. And whan that by the reaſon it hath brought forth moch fruite, and ſome ar ripe, and ſome not, it ſheweth, that thoſe clouſters that be ripe, muſt be gathered, like as on fygge trees they muſt be taken downe, that be ripe and redy to be gathered. Socrates. Howe can this be, good Iſchomachus, if houſe-

houſebandry be ſo eaſy to lerne, and euery man knoweth what is to be done, as well one as an other, that they haue not a lyuing by it all a lyke? For ſome haue gret plenty, and lyue welthylye, and other ſome haue ſcantly ſo moche as they nede, and be in dette to other men. Iſchomachus. Mary I wyll tell you, good Socrates, it is nother the knowlege, nor lacke of knowlege of houſebande menne, that makethe ſome of theim ryche, and ſome poore. For ye ſhal not lyghtly here ſuche a tale go about, that ſuche a mannes houſe is vndoone, bycauſe he hath not ſowed euen: or bycauſe that he hath not well ſette or planted his trees; or bycauſe he knewe not what grounde was good for vines, he hath ſet his in a naughty grounde: or bycauſe he knewe not, that it was good to falowe the grounde before he dydde ſowe it: or byeauſe he knewe not, that it was good to dounge it: But this ye may here often tymes very wel. This man getteth no crop on his grounde this yere. For he hath made no prouiſyon to gette it ſowed, or to get it dounged. And agayne. This man getteth no wyne. For he nother careth to plante any vines in his grounde, nor ſeeth nothynge to thoſe that be alredy planted, to make them brynge forthe ſome fruite. This man hath no oyle. This man hath no fygges. For he wyll take no peyn, nor apply his minde to haue any. Theſe be the cauſes, good Socrates, that make one houſebande man to differ from an other, and to be alſo vnlyke in ſubſtance and in riches, a great deale more, than yf any of theym ſemed to be experter in his workes and buſineſſes. And of the capitaynes of war lyke wyſe, there be many, the which haue egally good wytte, and very good ſyghte in ſuche thynges as do longe to warre; and yet there be ſome of theym better, and ſomme worſe: and that is through the diuerſity of takynge

hede

hede and of dilygence. For ſuche thynges as all capytaynes do knowe, and alſo the mooſte parte of theym, that were neuer in that dignitie, ſome capytaynes do them, and ſome not. As thus. All they know, that it is better for them, that ſhall leade an armye throughe theyr ennemyes lande, to marche forwarde in good order and array: that they may be alway redy to fyghte, yf nede be. And yet ſome of them that knowe this very wel, do it, and ſome do not. Alſo, all they knowe, that it is beſt to kepe watches and ſcoutwatches both by nyght and by daye. And yet ſome of them ſe well to, that it be ſurely kepte, and ſome do not. Agayne, whanne they leade theyr armye throughe narrowe places, ye ſhal al mooſte fynde none, but that he knoweth, it is better to preuente theyr ennemyes be tymes, than to late. And yet ſome of them do their dilygence, that they maye ſo do, and ſome do not. And lyke wyſe of doungynge. Euery man ſaieth, it is very good and neceſſary for the grounde to dunge it. And they ſe, howe men maye haue it bothe of beaſtes in his owne kynde, and alſo finde other meanes to haue it, and make eaſyly a very grete deale therof. And yet ſome take hede that it be gethered, and ſome lette it paſſe, and care not for it. Yet god ſendeth rayne from aboue, and all maner of holowe grounde receyueth it, and kepeth it, and waxeth a pouddell with it. The grounde bryngeth forth all maner of wydes and naughty harlotry. And he that wyll ſowe, muſte fyrſte rydde and purge the grounde, and ſuche wydes and thinges as he gethereth out of the lande, if he caſte them into the water, in proces of tyme, it woll be as good, and as holſome to the grounde, as any doungynge. For what wydes be there, or what grounde is it, that wyll not become dunge in very dede, if it be caſte in to ſtandynge water?

More

More ouer, what remedy is there, if the grounde be to weete to ſowe in it, or to ſoure to ſet trees in it? Euery man knoweth, that the water muſte be voyded out by makyng of dytches and ſloughes pourpoſely therfore: and howe the ſourenes is miniſhed and mitigated, if al maner of thinges, the whych be not ſoure, whether they be drye or wete, be myngled there with.

And ſome houſebandes take good hede to this, and ſome regarde it not. But if a man knowe neuer a whit, what the ground wyll bryng forth, nor can ſe nother fruit nor tre in it, nor ſpeke with no man, that ſhall tell hym the trouth of it: is it not farre a great deale eaſyer to haue a proffe of it, than eyther of a hors or a man? For that that it ſheweth, it is not ſhewed falſely and colorably but tilled, it ſheweth the very trouth, without any fayninge, what it can brynge forth, and what not. And forſothe me thynketh, that the grounde doth beſt examine, which be good, and which be vnthryfty houſebandes, in that that it ſetteth forth al maner of thynge ſo eaſy to be lerned, and ſo ſoone to be knowen. For it is not in houſbandry as it is in other craftes, that they, the whiche do not worke, may excuſe them ſelfes, and ſay, that they can not ſkyl to do it: but euery man knoweth, that if the ground he wel tylled and houſebandly handled, it ſheweth vs pleaſure agayn for it. And ſurely houſbandry is it, that beſte moueth a mans vnluſty corage and ſluggiſhe diſpoſition. For there is no man can perſwade hym ſelfe, that a man can lyue without ſuche thynges as be neceſſary. But he that hath no ſcience, wherby he maye gette his lyuynge, nor wyl not fal to houſebandry: it is clere, he is eyther a ſtarte foole, or els he purpoſeth to gette his lyuynge by robbynge and ſtelynge, or els by beggynge. More ouer, ſayde he, it made gretly to the matter, concerning the

gettynge or losynge by housebandry, that whan they haue many laborers and seruantes, that the tone taketh good hede, that his worke men be set to their worke in due seasón and tyme, and the tother dothe not. For that man is better than ten other, that falleth to his worke in seasón. And that man is farre worse than an other, the which suffreth his workemen to leaue their worke, and go theyr way ouer tymely. And as for betwene hym, that suffreth his worke men and labourers to tryfyll awaye the daye, and hym that wyll not, there is as greatte difference, as betwene the holle worke finished, and the hafle of it. Lykewyse, as in iourneying by the way in fyfty myle space, two men, whiche go bothe one waye, and thoughe they be bothe as swyfte, as hole, as yonge, and as lusty, the tone as the tother: yet the tone shall ouer go the tother xxv myle in a day, if the tone goth on his iourney lustyly, and the tother for slouthe and cherishynge of hym selfe, resteth by the way, besydes springes and fountaines, and seketh for shadowes and softe windes to refresshe hym with. Lyke wyse, in workynge there is greate oddes, whan a man dothe applye lustyly his worke, and whan he dothe not, and rather fyndeth excuses, why he shulde not worke, and suffereth his folke euery daye to trifle forth the tyme.

And as for to worke well and diligentely, or to worke naught and negligently, there is as greate dyfference betwene these two thynges, as is betwene hym that worketh, and hym that worketh neuer a whytte. For whan they go about to clense the vines from wydes and harlotry, if they digge in suche wyse, that therby growe vp mo and greatter wides than didde before, why maye it not be said, that they were idle, and wrought neuer a whytte. And therfore these be the thynges, by the whiche many mens housholdes be a great deale rather vndone,

done, than for lacke of ſcience, or of great knowledge. For a man that is at great coſtes and charges in his houſe, and can not gette as moche, nother by his rentes, nor by his houſbandry, as wyll fynde hym and his meyny, it is no maruayle, if in the ſtede of greatte plenty and riches, he fall into extreme pouertie. But vnto ſuche men as wyll dylygentlye apply them ſelfe to houſebandry, and increaſe theyr ſubſtaunce, and ſhortely waxe riche therby, my father ſhewed ſome tyme a good precepte, the whiche alſo he taught vnto me. He counſayled me, that I ſhulde neuer bye that ground, the whyche hath benne well laboured and tylled, but ſuche a grounde, as remayned vnlaboured and vntilled, either throughe theyr neglygence that owed it, or elles bycauſe they were not able to do it. For the ground that is well tylled and dyght, wyll coſte moche more money, and yet it is than euen at the beſte. And the grounde, that can waxe no better, can not make a man to haue ſo moche pleaſure, and to reioyce ſoo moche, as the tother doth, whiche waxeth better and better. For he thought, that all maner of goodes, whether it be lande or cattell, the whyche do encreace and waxe better, cauſeth a man to haue more pleaſure and ioye in it. And there is nothynge, that increaſeth more than doth that grounde, the whiche laye before vntylled and vndyght, and nowe is waxed good and frutefull. And be ye ſure of this, good Socra. that we haue often tymes made moche lande, that we haue boughte, a greatte deale more worth than the price that it was bought for at the fyrſte. And this caſte, that is not ſo notable, and ſo profitable, is ſo eaſy to lerne, that nowe ye haue ones harde it: ye canne it as well as I, and maye teache it vnto other, if ye lyſte. But as for my father, he neuer lerned it of none other man, nor neuer ſpent great ſtudy to fynde it oute.

But

But bycauſe his mynd was greatly ſet vpon houſe-bandry, and alſo he had a pleaſure to laboure, he ſayd, he deſyred to haue ſuche a ground, that both he myght haue ſomewhat to do, and alſo that the profytte commynge of it, might reioyce him. For me thinketh, good Socrates, that of al the Atheniens, my fathers minde was moſte ſet vpon houſbandry, euen of his owne nature. Socrates. And whan I hard that, I aſked him, whether dyd your father kepe ſtyll to hym ſelf any of it, if he coulde get moche money for it? Iſchomachus. Yes, mary, he did ſel ſom of it nowe and than: and immediately after he wolde bye an other piece, that lay vntilled and vndyghte, bycauſe his mynde was ſo moche ſet to laboure and to houſebandrye. Socrates. Forſothe, good Iſchomachus, ye ſhewe me here a maruaylous deſire and affection, that your father hadde to houſebandry, none otherwiſe as me thynkethe, than ſome marchauntes myndes be ſet vpon wheate. For marchaunte men, by the reaſon that theyr hartes is ſore fixed vpon wheate, where ſo euer they here that ther is moſte wheate, thyther wyll they in anye wyſe reſorte, and wyll not ſtycke for daunger to paſſe any ſee what ſo euer it be. And whan they haue bought vp as moche ther of as they can get, they ſhyp it in the ſelfe ſame ſhyppe, that they ſayle in them ſelfe, and ſo bryng it home. And whan they haue nede of money, I trowe they do not ſel it a way rasſhely, not caryng in what place, as though they deſyred to be lightely diſpatched therof: but they brynge it thyther to ſell, where they here, that wheate is at a great price, and where as men wolde very fayne haue it. Iſcho. Wel, Socrat. ye ieſte with me: but yet me thinketh he loueth the maſons crafte neuer the worſe, that buyldeth houſes and ſelleth them, and maketh newe agayne afterwarde. Socrates. By my faythe I ſwere to you, good Iſcho-

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ma. I beleue you very well, in that ye thynke, that euery manne loueth beſte, and ſetteth his mynde moſte vpon that thynge, wherby he thynkethe to gette any great profyt. But nowe I conſyder in my mynde, howe well al your communication hath ſerued to the purpoſe and grounde of this matter.

For youre grounde and begynnynge was, that the ſcience of houſebandry is ſooneſte and beſt lerned of all other ſciences. And now by the reaſon of that that ye haue ſaid, I am vtterly perſwaded that it is ſo. Forſothe, ſayde Iſchomachus, it is ſo in verye dede. But as for that thyng that is egally common to all mens dedes, whether it be in the exercyſe of houſebandrye, or in the orderynge of an houſe, or in the gouerning of a citie, or in the knowledge and ſcience of feates of warre, I graunt you very wel, that there be ſomme men, that haue a farre better wytte, a farre better caſte and policy, and knowe better howe to rule and comaunde, than ſomme other doo. Lyke as in a galey, whan they be on the ſe, and muſt dryue as farre with oores in a daye as they ſhoulde ſayle, there be ſome that be ſette to comforte and courage them, the whiche haue ſo good grace bothe in their wordes and in theyr dedes, that they ſo quicken and encourage men, that they laboure with all theyr verye hartes. And there be other ſome ſo groſſe and ſo rude, that they wyll be twyſe as longe in makynge of theyr viage, as the tother were. And as for the tother, they come downe ruſhynge meryly, ſweatynge and preyſynge one an other.

And as for theſe felowes, they come down layſerly, and they neuer ſweate for the matter, they hate the mayſter of the galey, and he agayn hateth them. And after the ſame maner there be ſome Capytaynes, that do differ one from an other. For there

there be ſome that can not bryng it to paſſe, to make their ſouldiours gladde to take peine, nor to put them ſelfe in ieopardy, but euen very than whan they can not chuſe, but they wil rather boſt them ſelfe, and take it for a gret preiſe, that they maye contrarye the Capytaynes mynde, nor the capitaynes can not inſtruct them to be aſhamed, if any thynge misfortune, that is worthy of rebuke. But there be other, whyche be goode, wyſe, and polytyke capytaynes, the which if they take in hande the ſelfe ſame men, or paraduenture other, as they do often tymes, they wyll make them to be aſhamed to do any thyng, that ſhoulde turne to theyr rebuke, and to thynke that it is beſte for theym, bothe to be obediente euery one of them by him ſelfe, and whanne nede requireth to take peyne, gladdely to do it all to gether with a verye good wyl. And lykewyſe, as there be ſome pryvate men, the whyche of theyr own nature, be gladde to take laboure and peyne, ſo a good capitayne engendreth this affection in all his hoſtis mynde, that they be gladde to be put to peyne, and they coueyt nothynge els ſo moche, as to be preiſed for ſome greatte and notable acte, done in the ſyght of theyr capitaine. And what ſo euer capitaynes they be, that haue ſuch men of warre vnder theym, beryng to them ward ſo good mynde and fauour; I ſaye they in very dede be myghty and ſtronge: and not they, the whyche haue a great mighty body, and can throwe a darte, and ſhote very well. Nor they that haue good horſes, and can runne with a ſpeare, and iuſte afore any man: but they that can brynge theyr ſoudiours in to ſuche affection and beleue, that they wolde gladly folowe theym through fyre and water, and throughe all maner of daunger. Suche men maye well be called hardy and valyaunte, that haue ſoo manye bolde men redy and preſte to do what ſoo euer they commaunde. And it may well be ſayde, that he goth forward with a myghty ſtronge hande,

that hath ſoo many handes folowynge hym ready at his pleaſure. And he maye be called a very greatte man in dede, the whiche doth very great actes, more by prudence and wyſedome, thanne throughe the ſtrength of his body. More ouer, whether he be a debytie or a ruler, that can make men redy and gladde to applye theyr worke, and bynge them to contynue well in it, they be thole, that ſhal ſoneſte gette goodes, and growe to greatte ſubſtaunce. And as for the mayſter, if he be ſuche a man, that can well punyſhe the labourers, that do nought, and reward them that do very well, yee whan he cometh to the worke, if the labourers do make noo ſhewe of it, I wyll not ſet greatly by him: but he, the whiche whan they do ſe hym, they be all moued and ſtirred vp, and haue a gret courage and deſire one to do better than an other, and a feruente mynde to be preyſed aboue al; I ſay that that man hath ſomme thynge of the diſpoſition longynge to a kynge. And me thynkethe it is a very great poynt in al maner of thinges, that be done by the helpe of men, as well as it is in houſebandry. And to obteyne it, verily I wyll not ſaye, as I haue doone in houſebandry, that a man ſhall lerne it, if he ones ſeeth it, or hereth it tolde. But I ſaye, he that wyll be able to do it, hadde nede to be very well inſtructe, and eke to be of a good gentyll nature, and that is mooſte of al, to haue a very great grace and gyfte of God. For me thynketh, this grace cometh not all of man, to rule and gouerne ſo, that men very gladly wyl be obedient; but it is rather a ſpeciall gyfte of almyghty God: and graunteth it vnto them that be indowed with vertue and temperaunce. But to rule men tyrannouſly agaynſt their wylles, he putteth them vnto it (as me ſemeth) that he jugeth worthy, as they ſay, that Tantalus dryveth forthe the tyme in helle, beinge alwaye aferd to dye twiſe.

FINIS.

THE

BOKE

OF

HUSBANDRY.

SIT iſta queſtio. This is the queſtyon, whervnto is euerye manne ordeyned. And as Iob ſaythe, Homo naſcitur ad laborem, ſicut auis ad volandum. That is to ſaye, a man is ordeyned and borne to do labour, as a bird is ordeyned to flye. And the apoſtle ſaythe, Qui non laborat, non manducet: Debet enim in obſequio dei laborare, qui de bonis eius vult manducare. That is to ſaye, he that laboureth not, ſhulde not eate, and he ought to labour and doo goddes warke, that wyll eate of his goodes or gyftes. The whiche is an harde texte after the lyterall ſence: For by the letter, the kynge, the quene, nor all other lordes, ſpirituall and temporal, ſhuld not eate, without they ſhuld labour, the whiche were vncomely, and not conuenyente for ſuche eſtates to labour. But who that redeth in the boke of the moralytes of the cheſſe, ſhal therby percéyue, that euerye man, from the fyrſt degree to the loweſt, is ſet and ordeyned to haue labour and occupation, and that boke is deuyded in vi degrees; that is to ſaye, the kynge, the quene, the byſhops, the knightes, the iudges, and the yomenne. In the whiche boke is ſhewed theyr degrees, theyr auctorytyes, theyr warkes, and theyr occupations, and what they ought to do. And they ſo doynge and executynge theyr auctorytyes, warkes, and occupatyons, haue a wonders great ſtudy and labour; of the whiche auctorytyes, occupations, and warkes, were at this tyme to longe to wryte: wherfore I remytte that boke as myn auctour therof; the whiche boke were neceſſary to be knowen of euery degree, that they myghte doo and ordre them ſelfe accordynge to the ſame. And in ſo moche the yomen in the ſayde moralytyes and game of the cheſſe be ſet before to labour, defende, and mayntayne all the other hyer eſtates, the whiche yomen repreſent the common people as huſbandes and labourers; therfore I purpoſe to ſpeake fyrſte of huſbandrye.

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wyll tourne the ſheld bredith at every landes ende, and plowe all one way. In Buckynghamſhyre, are plowes made of another maner, and alſo other maner of ploughe yrons, the whiche me ſemeth generally good, and likely to ſerve in many places, and ſpecially if the ploughbeame and ſharbeame be four ynches longer, betwene the ſhethe, and the plough tayle, that the ſhel brede myght come more allope: for theſe plowes gyve out to ſodeinly, and therefore they be the worſe, to drawe and for no cauſe elles. In Leyceſterſhire, Lankeſhyre, Yorkeſhyre, Lincoln, Norefolke, Cambrydgeſhyre, and manye other countreyes, the plowes be of dyvers makinges, the whiche were to longe proceſſe to declare howe, &c. But howeſoever they be made yf they be well tempered, and goo well, they maye be the better ſuffered.

To knowe the Names of all the Partes of the Plowe.

Men that be no huſbandes, maye fortune to rede this boke, that knowe not whiche is the plowebeame, the ſharebeame, the plowe ſhethe, the plowe tayle, the ſtilte, the reſt, the ſheſdbrede, the ſenbrede, the roughe ſtaues, the plowe fote, the plowe eare or cocke, the ſhare, the culture, and plowe mas. Perauenture I gyue them theſe names here, as is uſed in my country, and yet in other countreys they have other Names. Wherefore ye ſhall knowe, that the plowebeame is the longe tree above, the whiche is a lyttel bente. The ſharbeame is the tre underneth, whereupon the ſhare is ſet, the plowe ſheth is a thin pece of dry wodde, made of oke, that is ſet faſt in a morteys in the ploughbeame, and alſo into the ſharebeame, the whiche is the keye, and the chiefe bande of all the plough. The plough tayle is that the huſbande holdeth in his hande, and the hynder ende of the ploughe beame is put in a long flyt, made in the ſame

ſame cayſe, and not ſet faſte, but it may riſe up and go downe, and is pynned behynde, and the ſame ploughe tayle is ſet faſt in a morteys, in the hynder ende of the ſharebeame. The plough ſtylte is on the righte ſyde of the ploughe wherupon the reſt is ſet, the reſt is a lyttell pece of woode, pynned faſt upon the nether ende of the ſtylt, and to the ſharebeame in the ferther ende. The ſheldbrede is a brode pece of wodde, faſt pinned to the ryghte ſyde of the ſhethe in the ferther ende, and to the utter ſyde of the ſtylte in the hender ende. The fenbrede is a thyn borde, pynned or neyled moſte commonly to the lyft ſide of the ſhethe in the ferther ende, and to the ploughe tayle in the hynder ende. And the ſayde ſhelbrede wolde come ouer the ſayde ſhethe and fenbrede an inche, and to come paſt the myddes of the ſhare made with a ſharpe edge, to receyve and turne the erthe, whan the culture hath cut it. There be two roughe ſtaves in every ploughe in the hynder ende, ſet aſlope betwene the ploughe tayle and the ſtilt, to hold out and kepe the plough abrode in the hynder ende, and the one lenger than the other. The plough fote is a lyttel pece of wodde, with a croked ende ſet before in a morteys in the ploughe beame, ſette faſte with wedges, to dryve uppe and downe, and it is a ſtaye to order, of what depenes the ploughe ſhall go. The ploughe eare is made of thre peces of yron, nayled faſte unto the ryght ſyde of the ploughe beame, and poore men have a croked pece of wodde pynned faſte to the plough beame. The ſhare is a pece of yren ſharpe before, and brode behynd, a fote longe made with a ſocket to be ſet on the further ende of the ſhare beame. The culture is a bende pece of yren ſette in a morteys in the myddes of the plough beame, faſtned with wedges on euery ſyde, and the backe thereof is halfe an inche thicke and

more, and three inches brode, and made kene before to cutte the erthe clene, and it muſt be well ſteeled, and that ſhall cauſe the eaſyer draughte, and the yrens to faſte moche lenger. The plough mal is a pece of harde woode, with a pynne put throughefet in the plough beame, in an augers bore.

The emprynge of Plowes.

Nowe the plowes be made of dyvers maners, it is neceſſarye for an huſbande to know howe theſe ploughs ſhoulde be tempered, to plowe and turne clene, and to make no reſte balkes. A reſte balke is where the plough byteth at the poynte of the culture and ſhare, and cutteth not the grounde clene to the furowe, that was plowed laſte before, but leaueth a lyttell rydge ſtandynge betwene, the whiche dothe brede thiſtyls, and other wedes. All theſe maner of plowes ſhoulde have one maner of temperyng in the yrens. Howe be it a man maye temper for one thyng in two or thre places, as for depens. The fote is one: the ſetting of the culture of a depnes, is another: and the third is at the ploughetayle, where the two wedges, that be called flote wedges: the one is in the flote above the beame, the other in the ſaide flote, under the ploughe beame, and other whyle he wyll ſet bothe above, or bothe underneth, but alway let hym take good hede, and kepe one generall rule, that the hynderende of the ſharebeame alway touche the erth, that it may kyll a worde, or elles it goth nat tauly. The temperynge to go brode and narowe is in the ſetteing of the culture: and with the dryuinge of his ſyde wedges, forewedge and kelewedge, whiche wolde be made of drye woode, and alſo the ſetting on of the ſhare helpeth well, and is a connynge poynt of huſbandry, and mendeth and payreth moch plowing: but it is ſo narowe a point

to

to know, that it is harde to make a man to understande it by wrytynge, without he were at the operation therof to teache the practyce, for it muſte leane moche into the forowe, and the poynt may not ſtande to moche up nor downe, nor to moche in the lande, nor into the forowe. Howe be it, the ſettynge of the culture helpeth moche. Somme plowes have a bende of yron tryanglewiſe, ſette there as the plough eare ſhoulde be, that hath thre nickes on the further ſyde. And yf he will have his plough to go a narowe forowe, as a ſede forowe ſhoulde be, than he ſetteth his fote teame in the nicke nexte to the plowe beame, and yf he will go a meane breadth, ſetteth it in the middle nyck, that is beſt for ſurringe. And yf he would go abrode forowe, he ſetteth it in the uttermoſte nyck, that is beſte for falowynge: the whiche is a good waye to kepe the bredthe, and ſoone tempered, but it ſerueth not the deepneſſe. And ſome men have inſteade of the plough fote, a piece of yron ſet upryght in the farther end of the ploughe beame, and they call it a coke, made with ii or thre nyckes, and that ſerveth for depenes. The plowes that go with wheles, have a ſtreyghte beame, and maye be tempered in the yron, as the other be, for the bredth, but theyr moſt ſpecial temper, is at the bolſter, whereas the plowebeame lyeth, and that ſerueth both for depnes and for bredth. And they be good on even grounde that lyeth lyghte, but meſemeth, they be farre more coſtly than the other plowes. And thoughe theſe plowes be well tempered for one manner of grounde, that temper will not ſerve in an other maner of grounde, but it muſte reſte in the dyſeration of the huſbande, to knowe whanne it goth well.

The neceſſary Thynges, that belonge to a Ploughe, Carte, and Wayne.

But or he beyn to plowe, he muſte have his ploughe, and his plough yren, his oxen or his horſeſs, and the geare that belongeth to them, that is to ſay, bowes, yokes, landes, flylkynges, wrethynge temes, and or he ſhall lode his corne, he muſte have a wayne, a copyoke, a payre of pleues, a wayne rope, and a pykforke. This wayne is made of dyvers peces that wyll have a greate reparation, that is to ſaye, the wheles, and thoſe be made of nathes, ſpokes, fellyes, and dowles, and they muſte be well fetter'd with wood or yron. And if they be yron bounden, they are moche the better, and thoughe they be derer at the fyrſte, yet at lengthe they be better cheape, for a payre of wheles yren bounde, wyl weare vii or viii payre of other wheles, and they go rounde, and lyght after oxen or horſes to draw. How be it, on marreis ground, and ſoft ground, the other wheles be better, bycauſe they be broder on the ſoule, and wyll not go ſo depe. They muſt have an axiltre ſtout, with viii wainclouts of yron, ii lynpinnes of yren in the axiltre endes, ii axilpinnes of yren, or els of tough harde wodde. The body of the wayne of oke, the ſtaues, the nether rathes, the over rathes, the croſſe ſomer, the keys and pikſtaues. And if he go with a hors ploughe, then muſt he have his horſes or mares, or bothe his hombers, or collars, holmes whyted, treſſes, ſwynletrees, and togwith. Alſoo a carte wade of aſhe, bycauſe it is lyghte, and lyke ſtuffe to it as is to a wayne, and alſo a cart ſadel, back bandes, and bellybandes, and a carte ladder behinde, whan he ſhall cary eyther corne or kyddes, or ſuche other. And in many countreys theyr waynes have carte ladders bothe behynde and before. Alſo an huſbande muſte have an axe a hatchet, a hedgynbyll,

a pyn

a pyn awgur, a reft augur, a flayle, a ſpade, and a ſhouell. And howe be it that I gyue them theſe names, as is moſt commonly uſed in my countrey, I knowe they have other names in other countreys. But hereby a manne may perceye many thinges, that belonge to huſbandry, to theyr greate coſtes and charges, for the meyntenance and upholdynge of the ſame. And many moo thynges are belongynge to huſbandes than theſe, as ye ſhall well perceyve, er I have made an ende of thyſe Tretyſe. And if a yonge huſbande ſhoulde bye all theſe thynges, it wold be coſtely for hym, wherefore it is neceſſarye for hym, to learne to make his yokes, oxe bowes, ſtooles, and all maner of plough geare.

Whether is better a Plough of Horſes, or a Plough of Oxen.

It is to be known, whether is better a plough of horſes, or a plough of oxen, and therin meſemeth oughte to be made a diſtinction. For in ſomme places, a horſe plough is bettter, that is to ſay, in every place, whereas the huſbande hath ſeveral paſtures, to put his oxen in, whan they come fro theyr warke, there the oxe ploughe is better. For an oxe maye not endure his warke, to labour all daye, and than to be put to the commons, or before the herdman, and to be ſette in a foulde al nyghte without meate, and go to his labour in the mornynge. But and he be put in a good paſture all nyghte, he will labour moche of all the daye dayely.

And oxen wyl plowe in tough cley and upon hylly grounde, whereas horſes wyl ſtande ſtyll. And whereas is now ſuerall paſtures, there the horſe plowe is better, for the horſes may be teddered, or tyed upon leys, balkes, or hades, whereas oxen may not be kept: and it is not uſed to tedder them,

but in fewe places. And horſes wyl goo faſter than oxen on euen grounde or lyghte grounde, and be quicker for carriage, but they be farre more coſtly to kepe in wynter, for they muſt have bothe hey and corne to eate, and ſtrawe for lytter, they muſt be well ſhodde on all foure fete, and the gere that they ſhall drawe with is more coſtly than for the oxen, and ſhorter whyle it wyll laſt. And oxen wyll eate but ſtraw, and a lyttel hey, the whiche is not halfe the coſte that the horſes muſt have, and they have no ſhoes as the horſes have. And if any ſorance come to the horſe, or waxe olde, broyſed or blynde, than he is lyttel worthe, and if any ſorance come to an oxe, waxe olde, broyſed or blynde, for iis. he may be fedde, and than he is mannes meate, and as good or better than ever he was. And the horſe, whan he dythe, is but caryen. And therefore meſemeth, all thynges conſydered, the ploughe of oxen is much more profitable than the ploughe of horſes.

The Dylygence and the Attendance that a Huſbande ſhoulde gyve to his Warke, in Manner of an other Prologue, and the ſpeciall Grounde of all this Treatyſe.

Thou huſbande, that intendeſte to gette thy lyvynge by huſbandry, take hede to the ſyenge of the wyſe philoſopher, the which ſayeth. Adhibe curam, tenemenſuram, et eris diues. That it is to ſay, Take hede to thy charge, kepe meaſure, and thou ſhall be ryche. And nowe to ſpeake of the fyrſte artycle of theſe iii f, Adhibe curam. He that wyll take upon hym to do any thinge, and be ſlouthefull, recheles, and not diligent, to execute and to performe that thynge, that he taketh upon hym, he ſhall never thryue by his occupation. And to the ſame intente ſaythe our Lorde in his goſpell, by a parable.

parable. Nemo mittens manum ſuam ad aratrum reſpiciens retro, aptus eſt regno Dei. The ſpirituall conſtruction of this texte, I remitte to the douctours of dyuynitie, and to the grate clarkes, bute to reduce and brynge the ſame texte to my purpoſe, I take it thus, there is noo man, puttynge his hande to the plough lokinge backewarde, is worthy to have that thynge that he oughte to have, for if he go to the plowe, and loke backwarde, he ſeeth not, whether the plough go in rydge or in rayne, make a balke, or go overthwoarte. And if it ſo doo, there wyll be lyttel corne. And ſo if a man attende not his houſebandry, but goo to ſporte or playe, tauerne or alehouſe, or ſlepynge at home, and ſuche other ydel warkes, he is not than worthy to have any corne. And therefore, fac quod venisti, Do that thou comeſt fore, and thou ſhalte fynde that thou ſekeſt fore, &c.

Howe a Man ſhulde plowe all Maner of Landes all Tymes of the Yeare.

Nowe theſe plowes be made and tempered it is to be knowen, howe a man ſhould plowe all tymes of the yeare. In the begynnynge of the yeare, after the feaſte of the Epiphany, it is tyme fore the huſbande to go to the ploughe. And if thou have any leys to falowe or to ſowe otes upon, fyrſte plowe them, that the graſſe and the moſſe may rotte, and plowe them a depe ſquare forowe. And in all maner of plowynge, ſe that thy eye, thy hande, and thy fote do agree, and be alwaye redy one to ſerve another, and to turne up moche molde, and to lay it flat, that it rere not an edge, for if it rere on edge, the graſſe and moſſe wyll not rotte. And if thou ſowe it with winter corne, as wheate or ry, as moche corne, as toucheth the moſſe, wyll be drowned, the moſſe dothe kepe ſuch wete in itſelfe. And

And in ſome countreys, if a man ploughe depe, he ſhall paſſe the good grounde, and have but lyttel corne: but that countrey is not for men to kepe huſbandry uppon, but for to rere and brede cattel or ſhepe, for elſe they muſte go beate theyr landes with mattockes, as they do in many places of Cornewayle, and in ſome places of Devonſhire.

To plowe for Peaſe and Beenes.

Howe to plowe for pees and beanes were neceſſarye to knowe. Fyrſte thou muſte remember, whiche is mooſte cley grounde, and that plowe fyrſt, and lette it lye a good ſpace, er thou ſowe it; by cauſe, the froſte, the rayne, the wynde, and the ſonne may cauſe it to breake ſmalle, to make moche molde, and to rygge it. And to plow a ſquare forowe, the bredthe, and the depnes allone, and to lay it cloſe to his felow. For the furowes, the more corne, for a generall rule of all maner of cornes. And that may be proved at the comynge up of all maner of corne, to ſtande at the landes ende, and loke towarde the other ende. And then may ye ſe, howe the corne groweth.

Howe to ſowe bothe Peaſe and Beanes.

Thou ſhalt ſowe thy peas upon the cley grounde, and thy beanes upon the barley grounde: for they woulde have ranker grounde than peas. Howebeit, ſome huſbandes holde opynion, that bygge and ſtyffe grounde, as cley wolde be ſowen with bigge ſtuffe, as beanes; but me thynke the contrary: for if a dry ſomer come, his beanes will be ſhorte. And if the grounde be good, putte the more beanes to the peas, and the better ſhall they yelde, whan they be threſhed: and if it be very ranke grounde, as is moche at every towne ſyde, where

catel

catel doth reſort, plowe not that lande, tyll ye wyll ſowe it, for if ye do, there wyll come uppe kedlokes and other wedes. And then ſowe it with beanes, for if ye ſowe pees, the kedlokes wyll hurte them, and whan ye ſee ſeaſonable time, ſow both pees and beanes, ſo that they be ſown in the begynnyge of Marche. Howe ſhall ye knowe ſeaſonable tyme, go upon the lande that is plowed, and if it ſynge or crye, or make any noyſe under thy feet, than it is to wete to ſowe, and if it make no noyſe, and wyll beare thy horſes, thanne ſowe in the name of God, but howe to ſowe? Put thy pees into thy hopper, and take a brode thonge of ledder, or of garthe webbe of an elle longe, and faſten it to bothe endes of the hopper, and put it over thy heed, lyke a leyſhe; and ſtande in the middes of the lande, where the ſacke lyethe, the whiche is mooſte conveniente for the fyllynge of thy hopper, and ſet thy lefte foote before, and take an handefull of pees; and whan thou takeſte up thy righte foote, than caſte thy pees fro the all abrode, and whan thy lefte fote ryſeth, take another handefull, and whan thy right fote ryſeth, than caſt them fro the. And ſo at every ii paces, thou ſhalte ſowe an handful of pees; and ſo ſe that the fote and the hande agree, and than ye ſhall ſowe even, and in your caſtynge, ye muſte open as well your fyngers, as your hande, and the hyer, and farther that ye caſte your corne, the better ſhall it ſprede, excepte it be a greate wynde. But if the lande be very good, and wyll breake ſmall in the plowynge, it is better to ſowe after the ploughe thanne tarye any longer.

Sede of Diſcretion.

There is a ſede that is called diſcretion, and if a huſband have of that ſede, and myngle it amonge his other

other cornes, they wyl growe moche the better, for that ſede wyl tel hym, how many caſtes of corne every lande ought to have. And a yonge huſbande, and many fortuneſome of the huſbandes, hath not ſufficiente of that ſede, and he that lackethe, let hym borowe of his neyghbours that have, and his neighbours be unkynde, if they wyll not lend this yonge huſbande parte of this ſede. For this ſede of diſcretion hath a wonders property; for the more that it is taken of or lente, the more it is. And therefore me ſemeth, it ſhoulde be more ſpyrituall than temporall, wherin is a greate diverſity. For a temporall thynge, the more it is diuided, the more it is verbi gratia. For en ſaumple, I put caſe a wyfe brynge a lofe of breade to the churche, to make holy breade of, whan it is cut in many ſmall peces, and holy breade made therof, there may be ſo many men, women, and children in the churche, that by that tyme the prieſt hath delte to every one of them a lyttel pece, there ſhall never a crume be lefte in the hamper. And a ſpirituall thynge, as a Pater noſter, or a prayer, that any man can ſay, let hym teach it to xx. a C. or to a M. yet it is a prayer nevertheleſſe, but moche more. And ſo this ſede of diſcretion is but wiſdome and reaſon, and he that has wiſdome, reaſon, and diſcretion, may teche it, and informe other men as he is bounde to do, wherein he ſhall have thanke of God: and he doth but as God hath commanded hym in his goſpell, Quod gratis acceptiſtis, gratis date: that thynge that ye take frely, gyve it frely again, and yet ſhall ye have nevertheleſſe.

Howe all maner Corne ſhoulde be ſowen.

But yet me thynketh it neceſſary to declare, howe all maner of corne ſhuld be ſowen, and howe moch upon an acre moſt commonly, and fyrſt of peaſe

peaſe and beanes. An acre of grounde by the ſtatute, that is to ſay, xvi fote and an halfe to the perche or pole, foure perches to an acre in breadth, and fortye perches to an acre in lengthe, may be metelye well ſowen with two London buſhelles of peaſe, the whyche is but two ſtryckes in other places. And if there be the fourthe parte beanes, then wylle it have halfe a London buſhelle more: and if it be halfe beanes, it wyll have thre London buſhells: and if it be all beanes, it wyll have foure London buſhelles fullye, and that is half a quarter, bycauſe the beanes be gret, and grow up ſtreight, and ſo not ſprede, and go abrode as peaſe do. An acre of good beanes is worth an acre and a half of good peas, bycauſe there wylle be more buſhelles, and the beſt propertie that belongeth to a good huſband is, to ſowe all maner of corne thycke ynough, and ſpecially beanes, and barley, for commonly they be ſowen upon ranke grounde, and good grounde wyll have the burthen of corne or wede, and as muche plowynge, and harrowynge hath an acre of grounde, and ſowe thereupon but one buſhelle, as if he ſowed iiii buſhelles. And undoubtedly i buſhell may not gyue ſo moche corne agayne as the iiii buſhels, though the iii buſhels, that be ſowed more, be alowed and ſet aparte. And i buſhel and a halfe of white or green pees, wyl ſowe as moche grounde, as two buſhels of gray pees: and that is bycauſe they be ſo ſmall, and the huſbande nedeth not take ſo great an handful. In ſome countryes they begyn to ſowe pees ſoone after Chriſtmeſſe, and in ſome places they ſowe bothe pees and beanes under forowe: and thoſe of reſon muſt be ſown betyme. But moſte generally, to begyn ſone after Candelmaſſe, is good ſeaſon, ſo that they be ſowen, ere the begynnynge of Marche, or ſone upon. And ſpecially let them be ſowen in the olde of the mone. For the opinion of old huſbandes is, that

they

they ſhoulde be better codde, and the ſooner be rype. But I ſpeke not of haſty pees, for they be ſowen before Chriſtmaſſe, &c.

To ſowe Barley.

Every good huſbande hath his barly falowe well dounged, and lyenge rygged all the depe and colde of wynter, the whiche ryggynge maketh the lande to be drye, and the dongynge maketh it to be melowe and ranke. And if a dry ſeaſon come before Candlemaſſe, or ſone after, it wolde be caſte downe and water forowed betwene the landes, that the wete reſt not in the raine: and in the begynnyng of Marche, ryge it up agayn, and to ſowe it in euery acre fyue London buſhelles, or foure at the leaſte, and ſome yeres it maye ſo fortune, that there cometh no ſeaſonable wether before Marche, to plowe his barley erthe. And as ſoone as he hath ſowen his pees and beans, than let hym caſt his barley erthe, and ſhortly after rydge it agayne: ſoo that it be ſowen before Aprill. And if the yere tyme be paſte, than ſowe it upon the caſtynge.

It is to be knowen that there be thre maner of barleys, that is to ſay, ſprot barleye, longe eare, and bere barley, that ſomme men call bigge. Sprot barly hath a flat eare moſt commonly, thre quarters of an inche brode, and thre inches long, and the cornes be very great and white, and it is the beſt barly. Long ear hath a flatte eare, halfe an inche brode, and foure inches and more of length, but the corne is not ſo greate nor ſo whete, and ſooner it will turne and growe to otes: bere barleye or bigge, woulde be ſowen upon lyghte and drye grounde, and hathe eare thre ynches of lengthe or more, ſette foure ſquare pycke whete, ſmall corne and lyttel floure, and that is the worſte barley, and foure London buſhels are ſufficient for an acre.

And

And in ſome countreys, they do not ſowe theyr barley tyll May, and that is mooſte commonly upon gravel or ſandy grounde. But that barley generally is never ſo good, as that that is ſowen in Marche: for if it be very drye weather, after it be ſowen, that corne that lyeth above, lyeth drie, and hath no moyſture, and that that lyeth undernethe, commethe up; and whan rayne cometh, than ſpoutteth that that lyeth above, and often tymes it is grene whan the other is rype: and whan it is threſhen, there is moche lyght corne, &c.

To ſowe Otes.

And in Marche is tyme to ſowe otes, and ſpecially upon lyghe grounde and drie, howe be it they wylle growe weter grounde, than any corne els: for wete grounde is good for no maner of corne, and thre London buſhels wyl ſowe an acre.

And it is to be knowen, that there be iii maner of otes, that is to ſaye, redde otes, blacke otes, and roughe otes. Red otes are the beſte otes, and whan they be threſhed they be yelowe in the buſhell, and very good to make otemele of. Blacke otes be as gret as they be, but they have not ſo moche flower in them, for they have a thycker huſke, and alſo they be not ſo good to make otemele. The roughe otes be the worſte, and it quitteth not the coſte to ſow them; they be very lyghte, and have longe tayles, whereby they will hange ech one to another. All theſe maner of otes weare the grounde very ſore, and make it to beare quycke. A yong huſbande oughte to take hede howe thycke he ſowethe all maner of corne, two or three yeres, and to ſe how it cometh up, and whether it be thycke ynoughe or not: and if it be thinne, ſowe thycker thenexte yere: and if it be well, holde his hande thre other yeres: and if it be too thynne, let hym remember

membre hymſelfe, whether it be for the vnſeaſonableneſs of the weather, or for thyn ſowyng: and ſo his wiſdome and diſcrecion muſte diſcerne it.

To harrowe all Maner of Cornes.

Nowe theſe landes be plowed, and the cornes ſowen, it is convenient that they be well harrowed, or elſe crowes, doves, and other birds will eate and beare awaye the cornes. It is uſed in many countryes, the huſbandes to have an oxe harrowe, the whiche is made of ſixe ſmal peces of timber, called harowe bulles, made eyther of aſhe or oke, they be two yardes longe, and as moche as the ſmall of a mans legge, and have ſhotes of wodo put through them lyke lathes, and in every bull are fyxe ſharpe peces of yron, called harowe tyndes, ſet somewhat aſlope forwarde, and the formes ſiote muſte be bygger than the other, bycauſe the ſote reame ſhall be faſtened to the ſame with a ſhakyll or a withe to drawe by. This harrowe is good to breake the greatte clottes, and to make moche molde, and than the horſe harowes to come after, to make the clottes ſmaller, and to laye the grounde even. It is a great labour and payne to the oxen, to goo to harowe, for they were better to go to the plowe two dayes, thanne to harowe one day. It is an old ſayinge, The oxe is never wo, tyll he to the harowe goo: and it is, bycauſe it goeth by twytches, and not alwayes after one draughte. The horſe harrowe is made of fyue bulles, and paſſe not an elne of lengthe, and not ſoo muche as the other, but they be like ſloted and tinded. And whan the corn is well covered, than it is harowed ynough. There be horſe harrowes that have tyndes of wodde, and thoſe be moch uſed about Ryppon, and ſuche other places, where be many bulder ſtones, for theſe ſtones would weare the yron too ſoone, and thoſe tyndes

tyndes be mouſte commonly made of the grounde ende of a yonge aſhe, and they be more thanne a fote longe in the begynnynge, and ſtande as moche above the harowe as benethe. And as they weare or breake, they dryue them downe lower, and they woulde be made longe before, ere they be occupied, that they maye be drye, for than they ſhall endure, and laſt moche better, and ſticke the faſter. The horſes that ſhall drawe theſe harowes, muſte be well kepte and ſhodde, or elles they will ſoone be tyred, and ſore beate, that they may not drawe. They muſt have hombers, or collars, holmes whyted about theyr necks, treſſes to drawe by, and a ſwyngletre to holde the treſſes abrode, and a togewith, to be betwene the ſwyngletre and the harowe. And if the barleye grounde wyll not breke with harowes, but be clotty, it wolde be beaten with malles, and not ſtreyght down, for than they beate the corne into the erthe; and if they bete the clot on the ſyde, it wyll the better breake, and the clot wyll lye lyghte, that the corne maye lyghtely come up. And they uſe to role theyr barley grounde after a ſhoure of rayne to make the grounde even to mowe, &c.

To Falowe.

Nowe theſe houſbandes have ſowen theyr pees, beanes, barly, and otes, and harowed them, it is the beſte tyme to falowe in the latter ende of Marche and Apryll, for whete, rye, and barley, and lette the huſbande doo the beſte he can, to plowe abrode forowe and a depe, ſoo that he turne it cleane, and lay it flat, that it rere not on the edge; the whiche ſhall deſtroy all the thiſtles and wedes: for the deper and the broder that he gothe, the more new molde, and the greatter clottes ſhall he have, and the greatter clottes the better wheate, for the clottes kepe the wheate warme all wynter,

and at Marche they wyll melte and breake, and fal in manye ſmall peces, the whiche is a newe dongynge and refresſhynge of the corne; and alſo there ſhall but lyttle wedes growe upon the falowes that are ſo falowed: for the plough goth undernethe the rootes of all maner of wedes, and tourneth the roote upwarde, that it maye not growe. And yf the lande be falowed in wynter tyme, it is farre the worſe, for thre principal cauſes, one is, all the rayne that commeth ſhal waſhe the lande, and dryue awaye the donge, and the good moulde, that the lande ſhall be moche the worſe. Another cauſe is, the rayne ſhall beate the lande ſo flat, and bake it ſo hard togyther, that if a drye May come, it will be too harde to ſtere in the moneth of June; and the thirde cauſe is, the wedes ſhall take ſuche roote er ſterynge tyme come, that they wylle not be cleane tourned undernethe, the which ſhall be great hurte to the corne, whan it ſhall be ſowen, and ſpecially in the weding tyme of the ſame; and for any other thynge, make depe holowe forowe in the rydge of the lande, and loke well, thou reſt balke it nat, for if thou do, there wyll be many thiſtles: and than thou ſhalte not make a cleane rydge at the fyrſte ſterynge, and therefore it muſte nedes be depe plowed, or elles thou ſhalt nat tourne the wiedes cleane.

To cary out Donge or Mucke, and to ſprede it.

And in the later ende of Apryll, and the begynnynge of Maye, is tyme to cary out his donge or mucke, and to lay it upon his barley grounde. And where he hath barley this yere, ſowe it with whete or rye the next tyme it is falowed, and ſo ſhall he mucke all his landes over at every ſeconde falowe. But that huſbande, that can finde the meanes to cary oute his donge, and to laye it upon

upon his lande after it be ones ſtyrred: it is moche better, than to lay it upon his falowe, for divers cauſes; one is, if it be layde upon his falowe, all that fallethe in the holowe rygge ſhall do lytel good, for whan it is rygged agayne, it lyeth ſoo depe in the erthe, that it will not be plowed up agayne, excepte that whan he hath ſpreade it, he wyll with a ſhovell, or a ſpade, caſte out all that is fallen in the rygge: and if it be layde upon the ſturrynge, at every plowynge, it ſhall medle the donge and the erthe togyther, the whiche ſhall cauſe the corne moche better to growe and encreaſe. And in ſomme places they lode not theyr donge, tyll harveſt be done, and that is uſed in the farther ſyde of Darbyſhire, called Scareſdale, Halomſhyre, and ſo northward towarde Yorke and Ryppon: and that I calle better thanne uppon the falowe, and ſpecially for barley: but upon the firſte ſtyrrynge, is beſte for wheate and rye, and that his dunge be layde upon ſmall hepes nygh togethe, and to ſprede it euenly, and to leue no dounge there, as the mucke hepe ſtode, for the moyſtnes of the donge ſhall cauſe the grounde to be ranke ynoughe. And if it be medled with erthe, as trolinges and ſuche other, it will laſte the longer, and better for barley than for wheate or rye, becauſe of wedes. Horſe donge is the worſt donge that is: the donge of all manner cattel, that chewe their cudde, is very good; and the dounge of doues is beſt, but it muſt be layde upon the grounde verye thynne.

To ſet out the Shepe Folde.

Alſo it is tyme to ſet out the ſhepe folde in May, and to ſette it upon the rye grounde, if he have any, and to flyte it every mornynge or nyght, and in the mornynge, whan he cometh to his folde, let not his ſhepe out anone, but reyſe thym up, and let

them ſtande ſtylle a good ſeaſon, that they maye donge and pyſſe. And go amonge them to ſe whether any of them have any mathes, or be ſcabbed; and ſe them thre or foure tymes on the one ſyde, and as ofte on the other ſyde. And whan the kelles begone beſyde the grounde, than lette theym out of the folde, and dryue theym to the ſoundeſte place of the felde. But he that hath a falowe felde, ſeveral to hymſelfe, let hym occupie no folde. For foldynge of ſhepe maketh them ſcabbed, and bredeth mathes, and whanne a ſtorme of yll wether commeth in the nyght, they can nat flee nor go awaye, and that appeyreth them ſore of their fleſhe. But lette that man that hath ſuch a ſeueral falowe felde, driue twentye, thirty, or forty ſtakes, accordinge to the nombre of his ſhepe upon his falowe, where he wolde ſette his folde, and ſpecially in the fartheſt parte of the fyelde, from thenſe as they comme in, for the goynge upon dothe moche good: and lette the ſhepherde brynge his ſhepe to the ſtakes, and the ſhepe wille rubbe them on the ſtakes; and lette the ſhepherde goo aboute them, tyll they be ſette; and thus ſerue them two or thre nyghtes, and they wyll folowe thoſe ſtakes, as he flytteth them, and ſyt by them; and if any yll wether come, they will ryſe up, and go to the hedge. And this maner of foldinge ſhall brede noo mathes nor ſcabbe, nor appeyre them of theyr fleſhe, and ſhall be a greate ſauegarde to the ſhepe for rottynge; and in the mornynge put them out of theyr paſture, and thou ſhalte not nede to bye any hurdles, nor ſhepe ſtekes; but howe ye ſhall ſalue them, or dreſſe them, ye ſhall underſtande in the chapiter of ſhepe after.

To cary Wodde and other Neceſſaryes.

And in May whan thou haſt falowed thy grounde, and ſette out thy ſhepe folde, and caryed oute thy

dounge

dounge or mucke; if thou haue any wodde, cole or tymbre to cary, or ſuche other buſineſs that muſt nedes be doone, with thy carte or wayne, than is it tyme to do it; for than the waye is like to be fayre and drye, and the days longe, and that tyme the huſbande hath leeſte to doo in huſbandry. Peraduenture I ſette one thynge to be done at one tyme of the yere, and if the huſbande ſhulde do it, it ſhulde be a greater loſſe to him in another thynge. Wherefore, it is moſte conuenient to do that thynge fyrſt that is moſte profytable to hym, and as ſoone as he can do the other labour.

To knowe dyuers Maner of Wedes.

In the later ende of Maye, and the begynnynge of June, is tyme to wede thy corne. There be divers maner of wedes, as thiſtles, kedlokes, dockes, cocledrake, darnolde, gouldes, haudoddes, dog-fenell, mathes, ter, and diuers other ſmall wedes; but theſe be they that grewe mooſte: the thyſtle is an yll wede, roughe and ſharpe to handle, and freteth away the cornes nigh it, and cauſeth the ſherers or reapers not to ſhere clean. Kedlokes hath a leafe lyke rapes, and beareth a yellowe floure, and is an yll wede, and groweth in al maner corne, and hath ſmall coddes, and groweth lyke muſtard-ſede. Dockes haue a broad leafe, and diuers high ſpyres, and very ſmall ſede in the toppe. Cockole hath a longe ſmall leafe, and wyll beare fyve or vi floures of purple colour, as brode as a grote, and the ſede is rounde and blacke, and maye well be ſuffered in breede corne, but not in ſede; for therin is moche floure. Drake is lyke unto rye till it begynne to ſede, and it hath many ſedes lyke fennell-ſedes, and hangeth downewarde, as it may well be ſuffered in brede, for there is moche floure in the ſede; and it is an opy-

nion that it cometh of rye, &c. Dernolde groweth up ſtrayght lyke an hye graſſe, and hath longe ſides on eyther ſide the ſtert, and there is moche floure in that ſede, and growethe moche amonge barley; and it is ſayde it cometh of ſmall barley. Golds hath a ſhorte iagged lefe, and groweth halfe a yarde hyghe, and hathe a yelowe floure, as brode as a grote, and is an yl wede, and groweth commonlye in barleye and peas. Hawdod hath a blewelfloure, and a fewe lyttel leues, and hath vor fyne braunches floured in the toppe, and groweth commonly in rye upon leane grounde, and dothe lyttel hurte. Dogge-fennell and mathes is bothe one, and in the commynge up is lyke fennel, and beareth many whyte floures, with a yellowe ſede, and it is the worſte wede that is, excepte terre, and it cometh mooſte commonly, whan great wheate commeth ſhortly after the corne is ſowen. Terre is the worſte wede, and it neuer dothe appere, till the moneth of June, and ſpeciallye whanne there is great were in that mone, or a lytel before, and groweth mooſte in rye, and it groweth lyke fytches, but it is moche ſmallen, and it wyll growe as hyghe as the corn, and with the weyght thereof, it pulleth the corne flatte to the erth, and freteth the ears away. Wherefore I have ſeene houſbandes mowe downe the corne and it together: and alſo with ſharp hokes to reap it, as they do pees, and made it drye, and than it wyll be good fodder.

There be other wedes not ſpoken of, as dee nettylles, dodder, and ſuche other, that doo moche harme.

Howe to wede Corne.

Nowe it wolde be knowen howe theſe cornes ſhulde be weded: the chyefe inſtrument to wede with is a paire of tonges made of wode, and in the farther ende it is nycked, to holde the wed faſter,

faſter, and after a ſhoure of rayne, it is beſte wedynge, for than they maye be pulled up by the rootes, and than it cometh neuer agayne. And if it be drye wether, than muſte he haue a wedynge hoke, with a ſocket ſet upon a lyttel ſtaffe of a yarde longe, and this hoke wolde be well ſteeled, and grounde ſharpe bothe behynde and before. And in his other hande he hath a forked ſtycke, a yarde longe, and with this forked ſtycke, he putteth the wede from hym, and he putteth the hoke beyonde the rote of the wede, and pulleth it to hym, and cutteth the wede faſt by the erthe, and with his hoke he taketh up the wede, and caſteth it in the reane; and yf the reane be full of corne, it is better it ſtande ſtyll whan it is cutte, and wyddre: but let hym beware, that he treade not too moche upon the corne, and ſpecially after it is ſhotte, and whan he cutteth the wede, that he cut not the corne; and therefore the hoke wolde not paſſe an inche wyde. And whanne the wede is ſoo ſhorte that he cannot with his forked ſtycke put it from hym, and with the hoke pull it to hym, thanne muſte he ſette his hoke upon the wede, faſt by the erthe, and put it from hym, and ſo ſhall he cutte it cleane; and with theſe two inſtrumentes, he ſhall neuer ſtoupe to his warke. Dog-fenell, goldes, mathes, and kedlokes ar yll to wede after this maner, they growe upon ſo many braunches, harde by the erthe, and therefore they uſe moſt to pull them uppe with their handes, but loke well that they pull not uppe the corne with all, but as for terre, there wyll noo wedynge ſerue.

The fyrſt Sturrynge.

Alſo in June is tyme to rygge uppe the fallowe, the whiche is called the Fyrſt Sturrynge, and to plowe it as depe as thou canſte, for to tourne the

rotes of the wedes upwarde, that the ſonne, and the dryewether may dyll them. And an huſbande cannot conuenyentelye plowe his lande, and lode out his dounge bothe upon a daye, with one draughte of beaſtes: but he maye well lode oute his dounge before none, and lode heye or corne at afternone: or he maye plowe before none, and lode heye or corne at afternone with the ſame draughte, and noo hurte to the cattell, bycauſe in lodynge of heye or corne, the cattel is alwaye eatynge or beynge; and ſoo they cannot doo in lodynge of dounge and plowynge.

To mowe Graſſe.

Alſo in the later ende of June is tyme to begyn to mowe, if thy medowe be well growen: but howeſoeuer they be growen, in July they muſte nedes mowe, for dyuers cauſes. One is, it is not conuenient to have heye and corne bothe in occupation at one tyme: another is, the yonger, and the grener that the graſſe is, the ſofter and the ſweter it wyll be, whan it is heye, but it wyll have the more wyddrynge; and the elder the graſſe is, the harder and dryer it is, and the worſe for all maner of cattell: for the ſedes be fallen, the whiche is in maner of prouander, and it is the harder to eate and chowe. And another cauſe is, if dry wether come, it wyll drye and burne upon the grounde, and waſte away. Take hede that thy mower mow cleane, and holde downe the hynder hand of his ſith, that he do not endent the graſſe, and to mowe his ſwathe clene thorowe to that that was laſte mowen before, that he leave not a mane bytwene, and ſpecially in the common medowe: for in the ſeuerall medowe it maketh the leſſe charge, and that the moldywarpe hilles be ſpredde, and the ſtyckes cleane pycked out of the medowe in Aprill, or in the begynnynge of Maye.

How

Howe Forkes and Rakes ſhulde be made.

A good huſbande hath his forkes and rakes made redye in the wynter before, and they wolde be gotte bytwene Mighelmaſſe and Martynmaſſe, and beyked, and ſette euen, to lye upryght in thy hande: and than they wyll be harde, ſtyffe, and dry. And whan the huſbande ſytteth by the fyre, and hath nothynge to do, than maye he make theym redye, and tothe the rakes with drye weehy wode, and bore the holes with his wymble, bothe aboue and under, and driue the tethe upwarde faſte and harde, and than wedge them aboue with drye woodde of oke, for that is harde, and wyl driue and neuer come out. And if he get them in ſappe tyme, all the beykyng and dryinge that can be had, ſhall not make them harde and ſtyffe, but they woll alwaye be plyenge: for they be moſte commonly made of haſell, and withee, and theſe be the trees that blome, and ſpecially haſell: for it begynneth to blome as ſone as the lefe is fallen. And if the rake be made of greene woode, the heed wyll not abyde upon the ſtele, and the tethe will fall out, whan he hath mooſte nede to them, and let his warke and loſe moche heye. And ſe that thy rake and forke lye upryghte in thy hande, for and the one ende of thy rake, or the ſyde of thy forke, hang downewarde, than they be not handſome nor eaſy to worke with.

To tedde and make Hey.

Whan thy medowes be mowed, they wolde be well tedded, and layde euen upon the grounde: and if the graſſe be very thycke, it wolde be ſhaken with handes, or with a ſhorte pykforke, for good teddynge is the chiefe poynte to make good hey;

hey; and than ſhall it be widdred all in lyke, or elles not: and whan it is well wyddred on the ouer ſyde, and dry, than turne it clene before noone, as ſoone as the dewe is gone: and yf thou dare truſte the wether, lette it lye ſo all nyghte, and on the nexte daye, tourne it agayne before none; and towarde nyghte, make it in wyndrowes, and than in ſmall hey cockes, and ſo to ſtande one nyghte at the leaſte and ſweate; and on the nexte fayre daye, caſte it abrode agayne, and tourne it ones or twyce, and than make it in greatter heye cockes, and to ſtande ſo one nyghte or more, that it may ungiue and ſweate, for and it ſweate not in the hey cockes, it wyll ſweate in the mowe, and than it will be duſtye, and not holſome for hors, beaſtes, nor ſhepe: and whan it ſtandeth in the cockes, it is better to lode, and the more hey may be loded at a lode, and the faſter it wyll lye. Ruyche hey commeth of a graſſe called Crofote, and groweth flatte, after the erthe, and beareth a yelowe floure, halfe a yarde hygh and more, and hath many knottes towarde the roote, and it is the beſte hey for horſes and beaſtes, and the ſweteſte, if it be wel got. But it will haue moch more wyddrynge than other heye, for els he wyll be pyſſe hymſelfe and waxe hote, and after duſtye. And for to knowe whanne it is wyddred ynough, make a lyttell rope of the ſame, that ye thynke ſhulde be moſte greneſte, and twyne it as harde together bytwen your handes as ye canne, and ſoo beynge harde twon, let one take a knyfe, and cut it faſte by your hande, and the knottes wyll be moyſte, yf it be not dry enough. Shorte hey and leye hey is good for ſhepe, and all maner of catel, if it be well got. A man maye ſpeke of makynge of hey, and gettynge of corne, but God diſpoſeth and ordereth all thynge.

Howe Rye ſhulde be ſhorne.

In the later ende of July, or in the begynnynge of Auguſte, is tyme to ſhere rye, the which wolde be ſhorne cleane, and faſte bounden. And in ſomme places they mow it, the whiche is not ſoo good to the houſbandes profytte, but it is the ſooner done. For whan it is mowen, it will not be ſo faſte bounden, and he cannot gather it ſo cleane, but there wyll be moche loſſe, and taketh more rowme in the barne than ſhorne corne dothe. And alſo it will not kepe nor ſave itſelfe from rayne or yll wether, whan it ſtandeth in the cover, as the ſhorne corne wyll do.

Howe to ſhere Wheate.

Wheate woulde be ſhorne clene, and harde bounden in lyke maner; but for a generall rule, take good hede, that the ſherers of all maner of whyte corne, caſt not up theyr handes haſtely, for thanne all the loſe corne, and the ſtrawes, that he holdeth not faſte in his hande, flieth ouer his heed, and are loſte; and alſo it wyll pull off the eares, and ſpecyallye of the cornes that be verye rype. In ſomme places they wyll ſhere theyr cornes hyghe, to the intente to mowe theyr ſtubble, eyther to thacke, or to bren; if they ſo do, they haue greate cauſe to take good hede of the ſherers: for if the eares of the corne croke down to the erthe, and the ſherer take not good hede, and put up the eare, er he cut the ſtrawe: as many eares as be under his hoke or ſicle, fall to the erthe, and be loſte, and whan they mowe the ſtubble, it is a great hyndraunce to the profytte of the grounde. And in Somerſetſhire, about Zelceſtre and Martok, they do ſhere theyr wheate very lowe, and all the wheate ſtrawe that they pourpoſe to make thacke of, they do not threſhe

threſhe it, but cute off the eares, and bynde it in ſheues, and call it Rede; and therewith they thacke theyr houſes. And if it be a newe houſe, they thacke it under their fote; the whiche is the beſte and the ſureſt thackynge that can be of ſtrawe, for crowes and douues ſhall neuer hurte it.

To mowe or ſhere Barley and Otes.

Barley and otes be moſte commonly mowen, and a man or woman folowyethe the mower with a hande rake halfe a yarde longe, with vii or viii tethe, in the lyfte hande, and a ſyckle in the ryghte hande, and with the rake he gathereth as moche as wyll make a ſheſe. And thanne he taketh the barley or otes by the toppes, and pulleth out as moche as will make a band, and caſteth the band from hym on the land, and with his rake and his ſyckle, taketh up the barley and otes, and layeth them upon the bande, and ſo the barley lyeth unbounden iii or iiii days, if it be fayre wether, and than to bynde it. And whan the barley is ledde away, the landes muſte be raked, or els there wyll be moche corne loſte, and if the barley or otes lye, they muſte nedes be ſhorne.

To repe or mowe Pees and Beans.

Pees and beans be moſte commonly laſte reaped or mowen, of dyuers maners, ſome with ſickles, ſome with hokes, and ſome with ſtaffe hokes; and in ſomme places they lay them on repes, and whan they be drye, they laye them together on heapes, lyke heye cockes, and neuer bynde them. But the beſt way is, whan the repes be drye, to bynde them, and to ſet them on the rydge of the landes, thre ſheues together, and loke that your ſherers, repers,

or

or mowers, geld not your beanes; that is to saye, to cutte the beanes so hye, that the nethermoste codde growe stylle on the stalke; and whan they be bounden, they are the more redyer to lode, and unlode, to make a reke, and to take from the mowe to threshie; and soo be not the repes.

Howe all Maner of Cornes shulde be tythed.

Now that all these cornes before specyfyed, be shorne, mowed, reaped, bounden up, and layde upon the rydge of the lande, lette the housbande take hede of Goddes commaundemente, and let hym goo to the ende of his lande and bygynne, and tell iv sheues, and let him cast out the v shefe in the name of God, and so to peruse from lande to lande, tyll he haue trewely tythed all his corne. And beware, and take hede of the sayinge of our Lorde, by his prophete Malachias; the whiche saythe: Quia michi non dedisti decimas et premitias, id circo in fame et penuria maledicti estis. That is to saye, bycause ye have not given to me your tythes, and your fyrste frutes, therefore ye be cursed, and punished with honger and penury. And accordinge to that Sainte Austyne saythe, Da decimas, alioqui incides in decimam partem angelorum qui de celo corruerunt in infernum. That is to say, Gyue thy tythes truely, or elles thou shalt fall amonge the tenthe parte of aungelles, that felle from heaven into hell, the whiche is an harde worde to euery man, that oughte to gyue tythes, and doth not gyue them truely. But Saynte Austyne saythe a comfortable worde again, to them that gyue theyr tythes truely; that is to saye, Decime sunt tributa egentium animarum: tythes are tributes, or rewardes to neyde soules. And ferther he saythe: Si decimam dederis, non solum abundantiam fructum recipies, sed etiam sanitatem corporis et animæ consequeris;

conſequeris; that is to ſaye, If thou haue gyuen thy tythes truely, thou ſhalte not all only receyue the profite, and the abundaunce of goodes, but alſo healthe of bodye and ſoule ſhall folowe. Wolde to God, that euerye man knewe the harde worde of our Lorde by his prophete Malachias; and alſo the comfortable wordes of the holy Saynte Auſtyn. For than wolde I truſte verely, that tythes ſhulde be truely gyuen.

Howe all Maner of Corne ſhulde be covered.

Nowe theſe cornes be ſhorne and bounden, and the tythes caſt out, it is tyme to couer them, ſhoke theym, or halfe throue them, but coverynge is the beſte waye of all maner of whyte corne. And that is, to ſet foure ſheues on one ſyde, and iiii ſheues on the other ſyde, and two ſheues aboue, of the greatteſte, bounden harde nyghe to the nether ende, the whiche muſt be ſet upwarde, and the top downewarde ſpredde abrode to couer all the other ſheaues. And they will ſtande beſte in winde, and ſaue themſelfe befte in raine, and they wolde be ſet on the rydge of the lande, and the ſayde ſheues to leane together in the toppes, and wide at the grounde, that the winde may go through, to drye them. Pees and beanes wolde be ſet on the rydge of the lande, thre ſheues together, the toppes upwarde, and wrythen together, and wydde benethe, that they maye the better wyddre.

To lode Corne, and mowe it.

Whanne all theſe cornes be drye and wyddred ynoughe, than lode them into the barne, and laye euerye corne by itſelfe. And if it be a whete harveſt, make many mowes: and if thou haue not houſynge ynoughe, thanne it is better to laye thy pees

pees and benes without upon a reke, than other corne, and it is better uppon a ſcaffolde, than upon the grounde, for than it muſte be well hedged for ſwine and catel, and the grounde wyll rotte the bottom, and the ſcaffolde ſaueth both hedgynge and rottynge; but they muſt be well couered bothe. And the huſbande may ſette ſhepe or catel under the ſame ſcaffold, and wyll ſerue hym in ſtede of an houſe, if it be well and ſurely made, &c.

The ſecond Sturrynge.

In Auguſt, and in the begynnynge of September, is tyme to make his ſeconde ſturrynge, and moſt commonly it is caſt downe and plowed a meane forowe, not too depen or too ebbe, ſo he turne it clene. And if it be caſte, it wolde be water forowed bytwene the landes, there as the rayne ſhulde be; and it wyll be the dryer whan the lande ſhall be ſowen. And if the landes lie hygh in the rydge, and high at the reane, and lowe in the myddes of the ſyde, that the water maye not ronne eaſely into the reane, as I ſe dayly in many places: than let the huſbande ſet his plough iii or iiii fote from the rydge, and caſt all the rydge on both ſydes, and whan the rydge is caſt, ſet his plough there as he began, and rydge up the remenant of the lande, and ſo is the land bothe caſt and rydged, and all at one plowynge. And this ſhall cauſe the lande to lye rounde whan it is ſowen at the next tyme, and than ſhall it not drowne the corne.

To ſowe Wheate and Rye.

About Myghelmaſſe it is tyme to ſowe both wheate and rye. Wheate is mooſte commonlye ſowen under the forowe, that is to ſaye, caſte it uppon the falowe, and than plowe it under. And in ſome places

places they ſowe their wheate upon theyr moſt ſtubble, the whiche is neuer ſoo good, as that that is ſowen upon the falowe: and that is uſed where they make falowe in a felde euery fourthe yere. And in Eſſex, they uſe to haue a chylde, to go in the forowe before the horſes or oxen, with a bagge, or a hopper full of corne; and he taketh his handefull of corne, and by lyttle and lyttle, caſteth it in the ſayde forowe. Me ſemeth, that chylde oughte to haue moche dyſcretion. How be it, there is moche good corne, and rye is moſte commonlye ſowen aboue, and harrowed, and two London buſhelles of wheate, and rye, wyll ſowe an acre. Some grounde is good for wheate, ſome for rye, and ſome is good for bothe: and upon that grounde ſowe blend corne, that is both wheate and rye, the whiche is the ſureſt corne of growynge, and good for the huſbandes houſholde. And the wheate that ſhall be medled with rye, muſt be ſuche, as wyll ſoone be rype, and that is flaxen wheate, polerd wheate, or whyte wheate. And ye ſhall underſtande, that there be dyuers maners of wheates. Flaxen wheate hath a yellowe eare, and bare without anis, and is the bryghteſt wheate in the buſhell, and wyll make the whiteſt breed, and it wyll weare the grounde ſore, and is ſmall ſtrawe, and wyll growe very thycke, and is but ſmall corne. Polerde wheate hath noo anis, thycke ſette in the eare, and wyll ſoone fall out, and is greater corne, and wyll make whyte breed. Whyte wheate is lyke polerde wheate in the buſhell, but it hath anis, and the eare is foure ſquare, and wyll make whyte breed: and in Eſſex, they call flaxen wheate, whyte wheate. Red wheate hath a flat eare, an inche brode, full of anis, and is the greateſt corne, and the brodeſte blades, and the greateſt ſtrawe, and will make whyte breed, and is the rudeſte of colour in the buſhell.

Englyſhe

Englyſhe wheate hath a dunne eare, fewe anis or none, and is the worſte wheate, ſaue pecke wheate. Pecke wheate hath a red eare, ful of anis, thyn ſet, and oft tymes it is ſhyntered, that is to ſaye, ſhall corne wryſkeled and dryed, and wyll not make whyte breade, but it wyl growe upon colde grounde.

To thresſhe and wynowe Corne.

This wheate and rye, that thou ſhalte ſowe, ought to be very cleane of wede, and therfore, er thou thresſhe thy corne open thy ſheues, and pyke oute all maner of wedes, and than thresſhe it, and wynowe it cleane, and ſo ſhault thou haue good cleane corne, an other yere. And in ſome countreys, aboute London ſpecyallye, and in Eſſex and Kente, they do fan theyr corne, the whiche is a verye good gyſe, and a great ſauegarde for ſhedinge of the corne. And whan thou ſhalte ſell it, if it be well wynowed or fande, it wyll be ſolde the derer, and the lyghte corne wyll ſerue the huſbande in his houſe.

To ſeuer Pees, Beanes, and Fytches.

Whan thou haſte thresſhed thy pees, and beanes, after they be wynowed, and er thou ſhalte ſowe or ſelle them, let theym be well reed, with ſyues, and ſeuered in thre partes, the great from the ſmall, and thou ſhalte gette in euerye quarter a London buſſhell, or there about. For the ſmalle corne lyeth in the holowe and voyde places of the greate beanes, and yet ſhall the greate beanes be ſolde as dere, as if they were all together, or derer, as a man maye proue by a famylier enſample. Let a man bye C. hearynges, two hearynges for

a penye, and all other C. hearynges, dare for a peny, and let hym sell these CC. hearinges agayne, v herynges for ii d. nowe hath he loste iiii d. For C. hearinges, ii for i d. cost v s. and C. hearynges, iii for a peny, coste iii s. and iii d. the whiche is viii s. and iii d. and whan he selleth v herynges for ii d. xx heringes cometh but to viii d. and there is but vii score heringes, and that is but vii grotes, and vii grotes, and that cometh but to viii. s. and so he hath lost iiii d. and it is bicause there be not so many bargeins, for in the bienge of these CC. heringes there be v score bargeins; and in the sellinge of the same there be but xlviii bargeyns, and so is there lost x hearinges, the whiche wolde haue ben ii bargeyns moo, and than it had ben euen and mete. And therfore he that byeth grosse sale, and retayleth, must nedes be a wynner, and so shalt thou be a loser, if thou sell thy pees, beanes, and fytches together: for than thou sellest grosse sale. And if thou seuer them in thre partes, than thou doest retayle, wherby thou shalte wynne.

Of Shepe, and what Tyme of the Yere the Rammes shulde be put to the Ewes.

An housbande can not well thryue by his corne, without he haue other cattell, nor by his cattell, without corne, for els he shall be a byer, a borower, or a begger. And bycause that shepe in myne opynyon is the mooste profytablest cattell, that any man can haue, therfore I pourpose to speake fyrst of shepe. Than fyrst it is to be knowen, what tyme thou shalt put thy rammes to thy ewes, and therin I make a distinction, for euery man maye not put to theyr rammes all at one tyme: for if they doo, there wyll be greate hurte and losse, for that man, that hath the best shepe pasture for wynter, and soone springynge in the begennynge

gouernage of the yere, he maye suffre his rammes to goo with his ewes all tymes of the yere, to blyssoume or tyde whan they wyll: but for the comon pasture, it is tyme to put to his rammes at the exaltation of the holye crosse: for than, the bucke goth to the rut, and so wolde the ramme. But for the common husbande, that hath noo pasture but the common fieldes, it is tyme ynoughe at the feste of saynt Mychaell the Archangel. And for the poore housbande of the peeke, or suche other, that dwell in hylly and hyghe groundes, that haue no pastures, nor common fieldes, but all onely the comon bethe, Symon and Jude daye is good tyme for theym, and this is the reason why. An ewe goth with lambe xx wekes, and shall peane her lambe in the xxi weke, and if she haue not conuenyente newe grasse to eate, she maye not gyue her lambe milke: and for wante of milke, there be manye lambes perysshed and loste: and also for pouertye, the dammes wyll lacke mylke, and forsake theyr lambes, and soo often tymes they dye bothe in suche harde countreys.

To make an Ewe to loue her Lambe.

If thy ewe haue mylke, and wyll not loue her lambe, put her in a narowe place made of bordes, or of smothe trouse, a yarde wyde, and put the lambe to her, and socle it, and yf the ewes smyte the lambe with her heed, bynde her heed with a heye rope, or a corde, to the syde of the penne: and if she wyl not stande syde longe all the ewe, than gyue her a lyttell hey, and tye a dogge by her, that she maye se hym: and this wyll make her to loue her lambe shomely. And if thou haue a lambe deed, whereof the damme hath moche mylke, flay that lambe, and tye that skynne upon an other lambes backe, that hath a sory damme with lyttell mylke, and

put the good ewe and that lambe together in the penne, and in one houre she wyll loue that lambe, and than mayst thou take thy sore weyke ewe awaye, and put her in an other place: and by this meanes thou mayste fortune to saue her lyfe, and the lambes bothe.

What Tyme Lambes shulde be wayned.

In some places they neuer seuer their lambes from their dammes, and that is for two causes: one is, in the beste pasture where the rammes goo alwaye with theyr ewes, there it nedeth not, for the dammes wil waxe drye, and wayne theyr lambes theym selfe. An other cause is, he that hath noo seuerall and sounde pasture, to put his lambes vnto, whan they shoulde be wayned, he muste eyther sell them, or let theym sucke as longe as the dammes wyll suffre theym, and it is a common sayinge, that the lambe shall not rotte, as longe as it souketh, excepte the damme want meate. But he that hath seueral and sounde pasture, it is tyme to wayne theyr lambes, whanne they be xvi wekes olde, or xviii at the fartheste, and the better shall the ewe take the ramme agayne. And the poore man of the peeke countreye, and suche other places, where as they vse to mylke theyr ewes, they vse to wayne theyr lambes at xii wekes olde, and to mylke theyr ewes fiue or syxe wekes, &c. But those lambes be neuer soo good as the other that sucke longe, and haue meate ynoughe.

To drawe Shepe, and seuer them in dyuers Places.

Than thou grasier, that hast many shepe in thy pastures, it is conuenient for the, to haue a shepefolde made with a good hedge or a pale, the whiche wyll receyue all thy shepe easyly that goo in one pasture,

paſture, ſette betwene two of thy paſtures, in a drye place, and adioynynge to the ende of the ſame, make an other lyttell folde, that wyll receyue lxxxx ſhepe or moo, and bothe thoſe foldes muſt haue eyther of them a gate in to eyther paſture, and at the ende of that folde make an other lyttel folde, that wyll receyue xl ſhepe or mo, and betwene euery folde a gate. And whan the ſhepe are in the grate folde, let xl of them or there about, come into the myddle folde, and ſteke the gate. And than let the ſhepeherde turne them, and loke them on euery ſyde, and if he ſe or fynde any ſhepe, that nedeth any helpynge or mendinge for any cauſe, lette the ſhepeherde take that ſhepe with his hoke, and put hym in the lyttell folde. And whan he hath tyken all that nedeth any mendyng, than put the other into whether paſture he wyll, and let in as many out of the greate folde, and take thoſe, that nede any handling, and put them into the lyttell folde. And thus peruſe them all tyll he haue doone, and than let the ſhepeherde go belte, greſe, and handel all thoſe that he hath drawen, and than ſhall not the great flocke be taryed nor kepte from theyr meate: and as he hath mended them, to put them into theyr paſture.

To belte Shepe.

If any ſhepe raye, or be fyled with dounge about the tayle, take a payre of ſheres, and clyppe it awaye, and caſt dry muldes therupon: and if it be in the heate of the ſummer, it wolde be rubbed euer with a lyttell tarre, to kepe awaye the flyes. It is neceſſarye, that a ſhepeherde haue a borde, ſet faſt to the ſyde of his lyttell folde, to laye his ſhepe vpon, whan he handeleth theym, and an hole boréd in the borde with an augur, and therin a grayned ſtaffe of two fote longe, to be ſet faſt, to hang

his terre boxe vpon, and than it ſhall not fall. And a ſhepeherde ſhoulde not go without his dogge, his ſhepe hoke, a payre of ſheres, and his terre boxe, eyther with hym, or redye at his ſhepe folde, and he muſte teche his dogge to barke, whan he wolde haue hym, to ronne whan he wold haue hym, and to leue ronning, whan he wolde haue hym, or els he is not a cunnynge ſhepeherd. The dogge muſt learne it, whan he is a whelpe, or els it wyl not be: for it is harde to make an olde dogge to ſtoupe.

To greaſe Shepe.

If any ſheepe be ſcabbed, the ſhepeherde maye perceyue it by the bytynge, rubbyng, or ſcratchynge with his horne, and mooſte commonly the woll wyll ryſe, and be thyn or bare in that place: than take hym, and ſhede the woll with thy fyngers, there as the ſcab is, and with thy fynger laye a lyttell terre therupon, and ſtroke it a lengthe in the bottom of the woll, that it be not ſeen aboue. And ſoo ſhede the woll by and by, and laye a lyttell terre thervppon, tyll thou paſſe the ſore, and than it wyll go no farther.

To medle Terre.

Let thy terre be medled with oyle, goſe greaſe, or capons greaſe, theſe three be the beſte, for theſe wyll make the terre to ronne abrode: butter and fwynes greaſe, whan they be molten, are good, ſoo they be not ſalte, for terre of hym ſelfe is to kene, and is a fretter, and no healer, without it be medled with ſome of theſe.

To make Brome ſalue.

A medicyne to ſalue poore mennes ſhepe, that thynke terre to coſtely; but I doubte not, but and riche men knowe it, they wolde vſe the ſame.

Take a ſhete ful of brome croppes, leaues, blo-ſomes, and all, and chop them very ſmal, and than ſethe them in a pan of xx gallons with ryn-nynge water, tyll it begyn to waxe thycke lyke a gelly, than take two pounde of ſhepe ſuet molten, and a pottell of olde pyſſe, and as moche bryne made with ſalte, and put all in to the ſayde panne, and ſtyre it aboute, and than ſtreyne it thorowe an olde clothe, and putte it in to what veſſel ye wyll, and yf your ſhepe be newe clypped, make it luke warme, and then waſhe your ſhepe there with, with a ſponge or a pece of an olde mantell, or of fald-ynge, or ſuche a ſofte cloth or woll, for ſpend-ynge to moche of your ſalue. And at all tymes of the yere after, ye may relent it, and nede re-quire: and make wyde ſheydes in the woll of the ſhepe, and anoynt them with it, and it ſhal heale the ſcabbe, and kyll the ſhepe lice, and it ſhall not hurte the woll in the ſale thereof.

And thoſe that be waſhen, wyll not take ſcabbe after (if they haue ſufficient meate) for that is the beſte greaſe that is to a ſhepe, to greaſe hym in the mouthe with good meate; the whiche is alſo a greate ſauegarde to the ſhepe for rottynge, excepte there come myldewes, for he wyll choſe the beſte, if he haue plenty. And he that hath but a fewe ſhepe moderate this medicyne accordynge.

If a Shepe haue Mathes.

If a ſhepe haue mathes, ye ſhall perceyue it by her bytynge, or fryſkynge, or ſhakyng of her tayle,

and moofte commonly o it is moyſt and wete, and if it be nyghe vnto the tayle, it is ofte tymes grene, and fyled with his dounge and than the ſhepeherde muſte take a payre of ſheres, and clyppe away the woll bare to the ſkynne, and take a handfull of drye moldes, and caſt the moldes theryon to drye vp the wete, and than wype the muldes away, and laye terre there as the mathes were, and a lyttell farther. And thus loke them euery daye, and mende theym, if they haue nede.

Blyndenes of Shepe, and other Dyſeaſes, and Remedies therfore.

There be ſome ſhepe that wyll be blynd a ſeaſon, and yet mende agayn. And if thou put a lytel terre in his eye he will monde the rather. There be dyuers waters, and other medicyns, that wolde mende hym, but this is the mooſte common medicyne that ſhepeherdes vſe.

The Worme in the Shepes Fote, and helpe therfore.

There be ſome ſhepe, that hath a worme in his foote, that maketh hym halte. Take that ſhepe and loke betwene his cleſe, and there is a lyttell hole, as moche as a greatte pynnes heed, and therin groweth fyue or yxe blacke heares, like an inche long and more, take a ſharpe poynted knyfe, and ſlytte the ſkynne a quarter of an inche long aboue the hole and as moche benethe, and put thy one hande in the holowe of the fote, vnder the hynder cleſe, and ſet thy thombe aboue almooſte at the ſlytte, and thruſte thy fyngers vnderneth forward, and with thy other hand, take the blacke heares by the ende, or with thy knyues poynte, and pull the heares a lyttel and a lyttell, and thruſte after thy other hande, with thy fynger and thy thombe,

thombe, and theyr wyll come out a wourm lyke a pece of fleshe, nygh as moche as a lytell fynger. And whan it is out, put a lytell salte into the hole, and it wyll be shortely hole.

The Blode, and Remedy if one come betyme.

There is a sickness among shepe, and is called the bloude, that shepe, that hath that, wil dye sodeinly, and er he dye, he wil stande still, and hange downe the heed, and other while quake. If the shepeherde can espye hym, let him take and rubbe hym about the heed, and specyally about his eares, and vnder his eyen, and with a knyfe cut off his eares in the middes, and also let hym blode in a veyne vnder his eien: and if he blede wel, he is lyke to lyue; and if he blede not, than kil him, and saue his flesshe. For if he dye by hym selfe, the flesshe is lofte, and the skyn wyll be ferre ruddyer, lyke blode, more than an other skinne shall be. And it taketh mooste commonly the fatteste and best lykynge.

The Pockes, and Remedy therfore.

The pockes appere vppon the skyn and are lyke reed pymples, as brode as a farthynge, and therof wyll dye many. And the remedy therfore is, to handle all thy shepe, and to loke on euery parte of theyr bodyes: and as many as ye fynde taken therwith, put theym in freshe newe grasse, and kepe them fro theyr felowes, and to loke thy flocke ofte, and drawe theym as they nede. And if it be in sommer tyme, that there be no froste, than washe them. Howe be it some shepeherdes haue other medycines.

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The Wode Euyll, and Remedy therfore.

There is a ſickenes among ſhepe, and is called the wodde euyll, and that cometh in the ſprynge of the yere, and takethe them moſte commonly in the legges, or in the necke, and maketh them to halt, and to holde theyr necke awry. And the mooſte parte that haue that ſicknes, wyl dye ſhortely in a day or two. The beſt remedy is, to waſhe theym a lyttell, and to bryng them to lowe ground and freſhe graſſe. And that ſyckneſ is moſte commonly on hylly grounde, ley grounde, and ferny grounde. And ſome men vſe to let them bloudde vnder the eye in a vaine for the ſame cauſe.

To waſhe Shepe.

In June is tyme to ſhere ſhepe, and er they be ſhorne, they muſte be verye well waſhen, the whiche ſhall be to the owner great profyte in the ſale of his woll, and alſo to the clothe maker. But yet beware, that thou put not too many ſhepe in a penne at one tyme, neyther at the waſhing, nor at the fheryng, for feare of murtheryng or ouer preſſyng of their fellowes; and that none go awaye tyll he be cleane waſhen; and ſe that they, that hold the ſhepe by the heed in the water, holde his heed hye ynoughe for drowenynge.

To ſhere Shepe.

Take hede of theſherers, for touchynge the ſhepe with the ſheres, and ſpecially for pryckyng with the poynte of the ſheres, and that the ſhepeherde be alway redy with his tarboxe to ſalue them. And ſe that they be well marked, both eare marke, pitche marke, and radel marke; and let the wol be

be well ſolden or wounden with a woll wynder, that can good ſkyll therof, the whiche ſhall do muche good in the ſale of the ſame.

To drawe and ſeuer the badde Shepe from the good.

Whan thou haſte all ſhorne thy ſhepe, it is than beſt tyme to drawe them, and ſoo ſeuer theym in dyuers ſortes, the ſhepe, that thou wylte fede by them ſelfe, the ewes by them ſelfe, the ſhare hogges and theyues by them ſelfe, the lambes by them ſelfe, wedders and the rammes by theym ſelf, if thou haue ſoo many paſtures for them: for the byggeſt wyll beate the weikeſte with his heed. And of euery ſorte of ſhepe, it may fortune there be ſome, that like not and be weike, thoſe wolde be put in freſhe graſſe by theym ſelfe: and whan they be a lyttel mended, than ſel them, and ofte chaunge of graſſe ſhal mend all maner of cattell.

What Thynge rotteth Shepe.

It is neceſſary that a ſhepeherde ſhoulde knowe, what thynge rotteth ſhepe, that he myghte kepe theym the better. There is a graſſe called ſpere-wort, and hath a longe narowe leafe, lyke a ſpere heed, and it wyll growe a fote hyghe, and beareth a yelowe floure, as brode as a peny, and it growethe alwaye in lowe places, where the water is vſed to ſtande in wynter. An other graſſe is called peny graſſe, and groweth lowe by the erthe in a marſhe grounde, and hath a leafe as brode as a peny of two pens, and neuer beareth floure. All maner of graſſe, that the lande floudde renneth ouer, is verye ylle for ſhepe, bycauſe of the ſande and fylthe that ſtycketh vppon it. All marreys grounde, and marſche grounde is yll for ſhepe. The graſſe that groweth vppon ſalowes is not good for

for ſhepe: for there is moche of it wede, and ofte tymes it commeth vppe by the rote, and that bryngeth erthe with it, and they eate both, &c. Myldewe graſſe is not good for ſhepe, and that ye ſhall knowe two wayes. One is, by the leaues on the trees in the mornynge, and ſpecially of okes, take the leaues, and putte thy tonge to them, and thou ſhalt fele like hony vppon them. And alſo there wyll be many kelles vppon the graſſe, and that cauſeth the myldewe. Wherfore they may not well be let out of the folde, tyll the ſonne haue domynation to drye them awaye. Alſo hunger rotte is the worſt rotte that can be, for there is neither good fleſhe nor good ſkynne, and that cometh for lacke of meate, and ſo for hunger they eate ſuche as they can fynde: and ſo will not paſture ſhepe, for they ſelden rot but with myldewes, and than wyll they haue moch talowe and fleſhe, and a good ſkyn. Alſo white ſnailes be yll for ſhepe in paſtures, and in falowes there is an other rotte, whiche is called pelte rotte, and that commeth of greatte wete, ſpecyally in woode countreyes, where they can not drye.

To knowe a rotten Shepe dyuers maner Wayes; wherof ſome of them wyll not fayle.

Take bothe your handes, and twyrle vpon his eye, and if he be ruddy, and haue reed ſtryndes, in the white of the eye, than he is ſounde; and if the eye be white, lyke talowe, and the ſtryndes darke coloured, thanne he is rotten. And alſo take the ſhepe, and open the wolle on the ſyde, and yf the ſkynne be of ruddy colour and drye, than is he ſounde; and if it be pale coloured and watrye, thanne is he rotten. Alſo whanne ye haue opened the woll on the ſyde, take a lyttell of the woll bytwene thy fynger and thy thombe, and pull

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it a lyttel; and if it ſticke faſte, he is ſounde, and if it comme lyghtely off, he is rotten. Alſo whan thou haſte kylde a ſhepe, his belly wyll be full of water, if he be ſore rotten, and alſo the fatte of the fleſhe, wyll be yallowe if he be rotten. And alſo if thou cut the lyuer, therin wyll be lyttell quikens lyke flokes, and alſo the lyuer wyll be full of knottes and whyte blyſters, yf he be rotten; and alſo ſethe the lyuer, if he be rotten it wyll breke in peces, and if he be ſounde, it wyll holde together.

To bye leane Cattell.

Theſe houſbandes, if they ſhall well thryue, they muſte haue bothe kye, oxen, horſes, mares, and yonge cattell, and to rere and brede euery yere ſome calues and fools, or els ſhall he be a byer. And yf thou ſhalte bye oxen for the ploughe, ſe that they be yonge, and not gowty, nor broken of heare, neyther of tayle, nor of pyſell. And yf thou bye kye to the payle, ſe that they be yonge and good to mylke, and fede her calues wel. And if thou bye kye or oxen to feede, the yonger they be, the rather they wyll fede, but loke well, that the heare ſtare not, and that he lycke hym ſelfe, and be hoole mouthed, and want no tethe. And though he haue the goute and be broken, bothe of tayle and pyſell, yet wyll he fede. But the gouty oxe wyll not be dryuen ferre, and ſe that he haue a brode ryb, and a thycke hyde, and to be loſe ſkynned, that it ſtycke not harde nor ſtreyte to his rybbes, for than he wyll not fede.

To bye fatte Cattell.

If thou ſhalte bye fatte oxen or kye, handel them, and ſe that they be ſoft on the forecroppe, behynde the

the ſhulder, and vpon the hindermoſt rybbe, and vpon the huchbone, and the nache by the tayle. And ſe the oxe haue a greate codde, and the cowe great hauyll, for than it ſhuldt ſeme, that they ſhuld be wel calowed. And take hede, where thou byeſte any leane cattel or fat, and of whome, and where it was bred. For if thou bye out of a better groundе than thou haſte thy ſelfe, that cattell wyll not lyke with the. And alſo loke, that there be no maner of ſyckneſs amonge the cattel in that towneſhyp or paſture that thou byeſt thy catel oute of. For if there be any murren or longe ſought, it is great ieoperdy: for a beaſt maye take ſyckneſs ten or xii dayes or more, ere it appere on hym.

Dyuers Sycneſſes of Cattell, and Remedies therfore, and fyrſt of Murren.

And yf it fortune to fall murren amonge thy beaſtes, as God forbede, there be men ynough can helpe them. And it commeth of a rankneſs of bloudde, and appereth moſte commonly fyrſte in the heed: for his hood wyll ſwell, and his eyen waxe greate, and ronne of water and frothe at the mouthe, and than he is paſte remedy, and wyl dye ſhortely, and wyll neuer eate after he be ſycke. Than flee hym, and make a depe pytte faſte by, there as he dyeth, and caſte hym in, and couer hym with erthe, that noo dogges maye come to the caryen. For as many beaſtes as feleth the ſmelle of that caryen, are lykely to be onfecte: and take the ſkynne, and haue it to the tanners to ſell, and bryng it not home, for peryll that may fal. And it is commonly vſed, and cometh of a greate charytie, to take the bare heed of the ſame beaſte, and put it vpon a longe pole, and ſet it in a hedge, faſte bounden to a ſtake, by the hyghe waye ſyde, that euerye man, that rydethe or goeth that waye,

maye

maye fe and knowe by that ſigne, that there is ſyckneſs of cattell in the towneſhyp. And the husbandes holde an opynyon, that it ſhall the rather ceaſe. And whanne the beaſte is ſlaine, there, as the murren dothe appere bytwene the fleſhe and the ſkynne, it wyll ryſe vppe lyke a ielly and frothe an inche depe or more. And this is the remedy for the murren. Take a ſmalle curteyne corde, and bynde it harde aboute the beaſtes necke, and that wyll cauſe the bloudde to come in to the necke, and on eyther ſyde of the necke there is a vayne that a man may fele with his fyngor: and than take a bleud yren, and ſet it ſtreight vppon the vayne, and ſmyte hym bloudde on bothe ſydes, and let hym blede the mountenaunce of a pynte, or myghe it, and than take awaye the corde, and it wyll ſtaunche bleding. And thus ſerue all thy cattell, that be in that cloſe or paſture, and there ſhall no me be ſicke by Goddes leue.

Longe fought, and Remedy therfore.

There is an nother maner of ſyckeneſſe among beaſtes, and it is called longe ſought, and that ſickenes wyl endure long, and ye ſhall perceyue it by his hoyſtynge, he wyl ſtand moche, and eate but a littel, and waxe very holowe and thin. And he wyl hoyſt xx times in an houre, and but fewe of them do mende. The beſt remedy is to kepe thy cattell in ſondrye places, and as many as were in companye with that beaſt, that fyrſt fell ſycke, to let them a lyttel bloude. And there be many men, that can ſeuer theym, and that is to cutte the dewlappe before; and there is a graſſe, that is called feuergraſſe; take that graſſe, and broyſe it a lyttell in a morter, and thanne put thereof as moche

moche as an hennes egge in to the ſayd dewlappe, and ſe it fall not oute. Thus I haue ſeen vſed, and men haue thought it hath done good.

Dewbolue, and the harde Remedy therfore.

An other dyſeaſe amonge beaſtes is called dewbolue, and that commeth, whan a hungry beaſte is put in a good paſture full of ranke graſſe, he wyll eate ſoo moche, that his ſydes wyll ſtande as hygh as his backe bone, and other whyle, the one ſyde more thanne the other, and but fewe of them wyll dye, but he maye not be dryuen haſtely, nor laboured, being ſo ſwollen, and the ſubſtaunce of it is but wynde: and therfore he wolde be ſoftly dryuen, and not ſytte downe. Howe be it I haue ſeen a manne take a knyfe, and thruſte hym thorowe the ſkynne and the fleſhe two inches depe, or more, vi. inches or more from the ridge bone, that the wynde maye come out. For the wynde lyeth bytwene the fleſhe and the greate paunche.

Ryſen vpon, aud the Remedy therfore.

An other dyſeaſe is called ryſen vpon, and no man can tell howe, nor wherof it cometh: but ye ſhall perceyue, that by ſwellynge in the heed, and ſpecyallye by the eyen, for they wyll ronne on water, and cloſe his ſyghte, and wyll dye ſhortly, within an houre or two, if he be not holpen. This is the cauſe of his dyſeaſe. There is a blyſter ryſen vnder the toungue, the whiche blyſter muſt be ſlytte with a knyfe a croſſe. Whan ye haue pulled out the tongue, rubbe the blyſter well with ſalte, and take an hennes egge, and breake it in the beaſtes mouthe ſhell and all, and caſt ſalte to it, and holde vp the beſtes heed, that all maye be ſwalowed downe into the body. But the breakynge of the

the blyſter is the great helpe, and dryue the beaſte a lyttel aboute, and thus ſhall ſaue hym, by the helpe of Jeſu.

The Turne, and Remedy therfore.

There be beaſtes that wyll turne about, whan they eate theyr meate, and wyll not fede, and is great ieoperdy for fallynge in pyttes, dyches, or waters: and it is bycauſe that there is a bladder in the foreheed bytwene the brayne panne and the braynes, the whiche muſt be taken out, or els he ſhal neuer mende, but dye at lengthe. And this is the remedy, and the greateſt cure that can be on a beaſte. Take that beaſt, and caſt him downe, and bynde his foure fete together, and with thy thombe, thruſte the beaſt in the foreheed, and where thou fyndeſt the ſofteſt place, there take a knyfe, and cut the ſkyn three or foure inches on bothe ſides bytwene the hornes, and as moche benethe towarde the noſe, and fley it, and turne it up, and pyn it faſte with a pyn, and with a knyfe cut the brayne-pan ii. inches brode, and thre inches longe; but ſe the knyfe go no deper than the thycknes of the bone for perysſhynge of the brayne, and take away the bone, and than ſhalt thou ſe a bladder full of water two inches longe and more, take that out, and hurte not the brayne, and thanne let downe the ſkynne, and ſowe it faſte there as it was before, and bynde a clothe two or thre folde upon his foreheed, to kepe it from colde and wete x. or xii. dayes. And thus haue I ſeen many mended. But if the beaſte be fatte, and any reaſonable meate vpon hym, it is beſt to kyll hym, for than there is but lyttell loſſe. And if the bladder be vnder the horne, it is paſt cure. A ſhepe wyll haue the turne as well as a beaſt, but I haue ſeen none mended.

The Warrybrede, and the Remedy therfore.

There be beaſtes that wyll haue warrybredes in dyuers partes of theyr body and legges; and this is the remedy. Caſt hym downe, and bynde his foure fete together, and take a culture, or a payre of tonges, or ſuche an other yren, and take it glowing hote: and if it be a longe warrybrede, ſere it off harde by the body, and if it be in the beginninge, and be but flatte, than lay the hot yren vpon it, and ſere it to the bare ſkyn, and it will be hole for euer, be it horſe or beaſt.

The Fowle, and the Remedy therfore.

There be beſtes, that wyl haue the foule, and that is betwene the cleeſe, ſometyme before, and ſometyme behynde, and it wyll ſwell, and cauſe hym to halt; and this is the remedy. Caſt hym downe, and bind his foure fete together, and take a rope of heare, or a hey rope, harde wrythen together, and put it betwene his cleeſe, and drawe the rope to and fro a good ſeaſon, tyll he blede well, and than laye to it ſofte made terre, and binde a cloute aboute it, that noo myre nor grauell come betwene the cleſe: and put hym in a paſture, or let hym ſtande ſtyll in the houſe, and he wyll be ſhortly hole.

The Goute without Remedy.

There be beaſtes, that wyll haue the goute, and moſte commonly in the hynder fete, and it wyll cauſe them to halt, and go ſtarkely. And I knewe neuer manne, that coulde helpe it, or fynde remedye therfore. But all onely to put hym in good graſſe, and fede hym.

To

To rere Calues.

It is conueniente for a houſbande to rere calues, and ſpecially thoſe that come bytwene Candelmaſſe and Maye, for that ſeaſon he may ſpare mylke beſte, and by that tyme the calfe ſhall be wayned, there wyll be graſſe ynoughe to put hym unto. And at winter he wyll be bygge ynoughe to ſaue hym ſelfe amonge other beaſtes, with a lyttel fauoure. And the damme of the calfe ſhall bull agayne, and brynge an other by the ſame time of the yere: and if thou ſhalt tary tyll after May, the calfe wolde be weyke in wynter, and the damme wolde not bull agayne: but ofte tyme go barayn. And if thou ſhalte rere a calfe, that commeth after Myghelmaſſe, it wyll be coſtly to kepe the calfe all the wynter ſeaſon at hey, and the damme at harde meate in the houſe, as they vſe in the playne champyon countrey. And a cowe ſhall gyue more mylke with a lyttel graſſe and ſtrawe, lyenge without in a cloſe, thanne ſhe ſhall doo with hey and ſtrawe, lyenge in an houſe, for the harde meate dryeth vp the mylke. But he that hath no paſture, muſte do as he may. But yet is it better to the houſbande, to ſell thoſe calues, than to rere them, bycauſe of the coſt, and alſo for the profytte of the mylke to his houſe, and the rather the cowe wyll take the bull. If the houſbande go with an oxe plough, it is conuenient that he rere two oxe calues, and two cowe calues at the leaſt, to upholde his ſtocke, and if he maye do moo, it wyll be more profyte. And it is better, to wayne thy calues at graſſe before. And that man, that maye haue a paſture for his kye, and an other for his calues, and water in them both, maye rere and brede good beaſtes with lyghte coſte. And if thou waine thy calues with hey, it wyl make them haue great

belyes, and the rather they wyll rotte, whan they come to graſſe, and in wynter they wolde be put in a houſe by them ſelfe, and gyuen hey on the nyghtes, and put in a good paſture on the day, and they ſhall be moche better to handell, whan they ſhall be kye or oxen.

To gelde Calues.

It is tyme to gelde his oxen calues in the olde of the mone, whan they be x. or xx. days olde, for than it is leaſte ieoperdye, and the oxe ſhall be the more hyer, and the lenger of body, and the lenger horned: and that maye be well proued, to take two oxe calues, bothe of one kynde, of one makynge, and both of one age, gelde one of them, and let the other goo forthe and be a bull, and put theym bothe in one paſture, tyll they be foure or fyue yere olde: and than ſhall ye ſe the oxe calfe, ferre greatter euery waye, than the bull, there is noo cauſe, but the geldynge: and yf thou gelde them not, tyll they be a yere olde, there is more ieopardye, he ſhall be leſſe of bodye, and ſhorte horned.

Horſes and Mares to drawe.

A huſbande maye not be withoute horſes and mares, or bothe, and ſpecially if he go with a horſe ploughe he muſte haue both his horſes to drawe, and his mares to brynge coltes, to upholde his ſtocke, and yet at manye times they maye drawe well, if they be well handled. But they maye not beare ſackes, nor be rydden upon noo iourneys, whan they be with foole, and ſpecially whanne they haue gone with foole xx or xxiiii wekes, for than is the greatteſte ieopardy. For yf ſhe be rydden upon, and ſette up hotte, or tourned out, and take cold, ſhe wil caſte her foole, the whiche woll be a greatte loſſe to the houſbande.

For

For ſhe wyll labour, and beare whan ſhe hath fooled, and drawe whan ſhe is with foole, as well as the horſe. It is conuenient for the huſbande to knowe, whanne his mare wolde be horſed. It is the common ſayenge, that ſhe wyll take the horſe within ix or x dayes, nexte after that ſhe hath fooled: but that ſaying I holde not with, for and ſhe ſo do, ſhe wyll not holde therto, for the horſe dothe dryue her to it. But xx days after, is tymely ynoughe to brynge her to a horſe, for ſhe wyl not holde to it, excepte ſhe be kene of horſyng, and that ſhall ye knowe by her ſhap, for that wyll twyrle open, and cloſe agayne many times in an houre; and than brynge her to a horſe, and let her be with hym a day or a nyght, and that is ſuffycyent. For it is better to kepe the horſe from the mares, than to go with them, for dyuers cauſes, and ſpecially he ſhall be more luſty, and the moo horſe coltes ſhall he gete. But he that hath very many mares, maye not alway attende them, but let them go to gether, and take as God ſendes it. Some men holde an opinion, that if the horſe be put to the mare in the begynnynge of the moone, after it be prime, he ſhall gete a horſe foole. And ſome men ſaye the contrary: that if he be putte to the mare in the olde of the mone, he ſhoulde gete horſe fooles. And I ſaye, it maketh noo matter, whether: for this cauſe I haue proued. I haue my ſelfe, lx. mares and more, able to beare the horſe, and from Maye daye unto ſaynte Barthylmewes daye. I have v or vi horſes goynge with them bothe daye and nyghte, and at the foolynge tyme I haue upon one daye a horſe fole, and on the nexte day, or ſeconde, a mare fole, and on the thirde or fourth day next after, a horſe fole agayne, and ſoo euery weke of bothe ſortes, and by theyr opynyon or reaſon, I ſhulde haue xiiii dayes together horſe fooles, and other xiiii

dayes together mare foles. And me ſemethe, that thoſe men, that holdeth that opinyon, ſpeke ſophyſtycallye, that if ſoo be, they layde any wagers thereuppon, that they ſhoulde bothe wynne in theyr owne conceyte by this reaſon. Whether it were gette in the newe of the mone or in the olde of the mone, it is a horſe foole, bycauſe a horſe gate it, though it be a felly fole, and it is a mare fole, bycauſe a mare fooled it, thoughe it be a horſe colte. And ſo (Diuerſis reſpectibus) theyr opynions maye be trewe. But of one thynge I am certayne, that ſome one horſe wyll gette more horſe fooles, than other horſe wyll doo, and lyke wyſe, a mare wyll beare moo mare fooles than ſome other mare wyll do, thoughe they be horſed bothe with one horſe. Me ſemeth, there is no reaſon why, but the luſtynes of the nature of bothe partes, whether of them ſhall haue the domination. But and ye haue mares of diuers colours, than do as I do, ſeuer them in diuers parcells, and put to your white mares a grey horſe, or a whyte horſe, that hath noo whyte rathe in the foreheed, and to your grey mares a white horſe, ſo that he be not al white ſkynned aboute the mouthe. And to your mares of colour, that haue no white upon them, a coloured horſe, that hath moch white on hym, and to your coloured mares of mayne whyte, a horſe of colour of mayn whyte. And thus ſhall ye haue well coloured coltes. It maketh noo mater, of what colour the horſe be, ſoo he be neyther whyte nor grey. For if ye put a whyte horſe to a coloured mare, ſhe ſhall haue moſte commonly a ſandy colte, lyke an yren grey, neyther lyke fyre nor damme. Howe be it I haue ſeen and knowen many mares, that wyl haue theyr colte lyke the horſe that gate it, the whiche is agayniſte kynde of

mares,

mares, for a manne maye rather gette one good horſe, than many good mares.

The Loſſe of a Lambe, a Calfe, or a Foole.

It is leſſe hurte to a man, to haue his cowe caſte her calfe, thanne an ewe to caſte her lambe. For the calfe wyll ſoucke as moche mylke, er it be able to kyll, as it is worthe, and of the ewe commeth noo profytte of the mylke, but the lambe. Howe be it they vſe in ſome places to mylke theyr ewes, whan they haue wayned theyr lambes: but that is great hurte to the ewes, and wyll cauſe them, that they wyll not take the ramme at the tyme of the yere for pouertye, but goo barreyne.

And if a mare caſte her foole, that is thryſe ſoo great a loſſe, for yf that foole be commen of good brede, as it is neceſſary euery man to prouyde, for as moche coſtes and charges hath a badde mare as a good, in ſhorte ſpace the foole, with good kepynge, may be ſolde for as moche money as wolde bye many calues and lambes.

What Cattell ſhulde go to gether in one Paſture.

Beaſtes alone, nor horſes aloone, nor ſhepe alone, excepte it be ſhepe vppon a verye hyghe grounde, wyll not eate a paſture euen, but leaue many tuftes and hygh graſſe in dyuers places, excepte it be ouer layde with cattell. Wherfore knowe that horſes and beaſtes wyll agree well in oone paſture, for there is ſome maner of graſſe, that a horſe wyll eate, and the beaſt wyl not eate, as the fytches, flaſhes, and lowe places, and all the holowe bunnes and pypes that growe therin. But horſes and ſhepe wyll not ſo well agree, excepte it be ſhepe to fede, for a ſhepe wyll go on a bare paſture, and wyll eate the ſweeteſte graſſe: and ſoo wyll a horſe, but he wolde haue it lenger. Howe be it he wyll eate as nyghe the erthe as a

ſhepe, but he can not ſo ſone fyll his belly. To an hundred beaſtes ye maye put xx horſes, if it be lowe ground, and if there be graſſe ynoughe, put in an hundred ſhepe, and ſo after the rate, be the paſture more or leſſe. And after this maner they may fede and eate the cloſe euen, and leue but fewe tuftes. And if it be an hyghe grounde, put in moo ſhepe, and leſſe beſtes and horſes. Melch kye, and draught oxen, wyll eate a cloſe moche barer than as many fatte kye and oxen. And a melche cowe may haue to moch meate: for if ſhe waxe fatte, ſhe wyll the rather take the bull, and gyue leſſe mylke, for the fatnes ſtoppeth the poores and the vaines, that ſhuld brynge the mylke to the pappes. And therfore meane graſſe is beſte to kepe her in a meane eſtate. And if a cowe be fatte, whan ſhe ſhall calue, than is there great ieopardy in her, and the calfe ſhall be the leſſe: but ye can not gyue your draught oxe to moche meate, excepte it be the aftermath, of a late mowen medowe, for that wyll cauſe hym to haue the gyree, and than he maye not well laboure. And there be to moche graſſe in a cloſe, the cattel ſhall fede the worſe, for a good bytte to the erthe is ſuffycyente, for if it be longe, the beaſte wyll byte of the toppe and noo more, for that is ſweteſt, and the other lyeth ſtyll vppon the grounde, and rotteth, and no beaſte wyll eate it but horſe in wynter, but theſe beaſtes, horſes and ſhepe, maye not be fodered to gether in wynter, for thanne they wolde be ſeuered: for els the beaſtes with theyr hornes, wyll put bothe the horſes and the ſhepe, and gore them in theyr bellyes. And it is neceſſarye to make ſtandynge cratches, to caſte theyr fodder in, and the ſtaues ſet nyghe ynough togyther, for pullynge theyr fodder to haſtely out, for ſhedynge. And if it be layde vppon the erthe, the fourthe parte therof wyll

wyll be loſte: and if ye laye it upon the erthe, laye it euerye tyme in a newe place, for the olde wyll marre the newe.

The Properties of Horſes.

Thou graſyer, that mayſt fortune to be of myne opynyon or condytion, to loue horſes and yonge coltes or foles, to go amonge thy cattel, take hede that thou be not begyled, as I haue ben an hundred tymes and more. And firſt thou ſhalt knowe, that a good horſe hath liiii propertyes, that is to ſay, ii of a man, ii of a bauſon or a badger, iv of a lyon, ix of an oxe, ix of a hare, ix of a foxe, ix of an aſſe, and x of a woman.

The two Properties, that a Horſe hath of a Man.

The fyrſte is, to haue a proude harte, and the ſeconde is, to be bolde and hardy.

The ii *Propertyes of a Bauſon.*

The fyrſte is, to haue a whyte raſe or a ball in the foreheed, the ſeconde, to haue a whyte fote.

The iv *Properties of a Lyon.*

The fyrſte is, to haue a brode breſte, the ſeconde, to be ſtyffe docked, the thyrde, to be wylde in countenaunce, the fourthe, to haue foure good legges.

The ix *Propertyes of an Oxe.*

The fyrſte is to be brode rybbed, the ii to be lowe brawned, the thyrde to be ſhorte paſturned, the iv to haue greatte ſenewes, the fyfte to be wyde betwene the challes, the ſyxte is, to haue great noſethrylles, the vii to be bygge on the chyn, the viii to be fatte and well fedde, the ix to be upryghte ſtandynge.

The

The ix *Propertyes of an Hare.*

The fyrſte is ſtyffe eared, the ſeconde, to haue greate eyen, the thyrde, rounde eyen, the fourthe, to haue a leane heed, the v to haue leane knees, the ſyxte, to be wyght on foote, the vii to turne upon a lyttell grounde, the viii to haue ſhorte buttockes, the ix to haue two good fyllettes.

The ix *Propertyes of a Foxe.*

The fyrſte is, to be prycke eared, the ſeconde, to be lyttell eared, the thyrde to be rounde ſyded, the fourthe to be ſyde tayled, the fyfte to be ſhorte legged, the ſyxte to be blacke legged, the vii to be ſhorte trottynge, the viii to be well coloured, the ix to haue a lyttell heed.

The ix *Propertyes of an Aſſe.*

The fyrſte is to be ſmall mouthed, the ſeconde, to be longe rayned, the iii to be thyn creſſed, the fourthe to be ſtreyght backed, the fyfth to haue ſmall ſtones, the ſyxte to be lathe legged, the vii to be rounde foted, the eyght to be holowe foted, the ix to haue a toughe houe.

The x *Properties of a Woman.*

The fyrſt is, to be mery of chere, the ſeconde, to be well paced, the thyrde to haue a brode foreheed, the fourth, to haue brode buttockes, the fyfthe, to be harde of warde, the ſyxte, to be eaſye to lepe vppon, the vii to be good at a longe iourneye, the viii to be well ſturrynge vnder a man, the ix to be alwaye beſye with the mouthe, the tenth, euer to be chowynge on the brydell.

It myght fortune I coude ſhewe as many defautes of horſes, as here be good propertyes, but than I ſhuld breake my promyſe, that I made at Crombalde

Crombalde brydge, the firſt tyme I went to Ryppon for to bye colde.

But it is to ſuppoſe, that if a horſe want any of theſe good propertyes, that he ſhulde have a defaute in the ſame place. And this is ſuffycient for this tyme.

The Diſeaſes and Sorance of Horſes.

Nowe it is to be knowen, the ſorance and dyſeaſes of horſes, and in what partes of theyr bodyes they be, that a man maye the rather perceyue them. And howe be it, that it may be againſt my profyt, yet I wil ſhewe you ſuche as cometh to my mynde.

The Lampas.

In the mouthe is the lampas, and is a thicke ſkyn full of bloude, hangynge ouer his tothe aboue, that he may not eate.

The Barbes.

The barbes be lyttell pappes in a horſe mouth, and lette hym to byte: theſe two be ſone holpen.

Mournynge of the Tonge.

Mournynge of the tonge is an yll dyſeaſe, and harde to be cured.

Purſy.

Purſy is a dyſeaſe in an horſes bodye, and maketh hym to blowe ſhorte, and appereth at his noſethrilles, and commeth of colde, and may be well mended.

Broken wynded.

Broken wynded is an yll dyſeaſe, and cometh of rennynge or rydynge ouer moche, and ſpecially ſhortely after he is watred, and appereth at his noſethryll, at his flanke, and alſo at his tuell, and

and wyll not be mended, and wyll moche blowe and coughe, if he be ſore chafed, and it wyl leaſte appere, whan he is at graſſe.

Glaunders.

Glaunders is a diſeaſe, that may be mended, and commeth of a heate, and a ſodeyne colde, and appereth at his noſethrylles, and betwene his chall bones.

Mournynge on the Chyne.

Mournynge on the chyne is a dyſeaſe incurable, and it appereth at his noſethryll lyke oke water. A glaunder, whan it breaketh, is lyke matter. Broken wynded, and purſyfnes, is but ſhorte blowynge.

Stranguellyon.

Stranguelyon is a lyght dyſeaſe to cure, and a horſe wyl be very ſore ſycke therof, and cometh of a chafynge hote, that he ſwete, and after it wyll ryſe and ſwell in dyuers places of his body, as moche as a mannes fyſte, and wyll breake by it ſelfe, if it be kepte warme, or els is there ieoperdy.

The Hawe.

The hawe is a ſorance in a horſe eye, and is lyke a griſtell, and maye well be cutte oute, or els it wyll haue out his eye, and that horſe that hath one, hath commonly two.

Blyndnes.

A horſe wyll waxe blynde with laboure, and that maye be cured betyme.

Viues.

The viues is a ſorance under a horſe eye, bytwene the ouer ende of the chall bones and the necke,

necke, and are rounde knottes bytwene the ſkyn and the fleſhe lyke tennes balles, and if they be not kilde, they wyl waxe quicke, and eate the rotes of the horſe eares, and kill hym.

The Cordes.

The cordes is a thynge that wyll make a horſe to ſtumble, and ofte to fall, and appereth before the forther legges of the body of the horſe, and may well be cured in ii places, and there be but fewe horſes, but they haue parte therof.

The Farcyon.

The farcyon is an yll ſoraunce, and maye well be cured in the begynnynge, and wyll appere in dyuers places of his bodye, and there wyll ryſe pymples as moche as halfe a walnut ſhell, and they wyll folowe a veyne, and wyll breake by it ſelfe. And as manye horſes as do playe with him, that is ſore, and gnappe of the matter that renneth out of the ſore, ſhall haue the ſame ſorance within a moneth after, and therfore kepe the ſycke frome the hole. And if that ſorance be not cured betyme, he wyll dye of it.

A Malander.

A malander is an yl ſorance, and may wel be cured for a tyme, but with yl keping it wyl comme agayne, and appereth on the forther legges, in the bendynge of the knee behynde, and is like a ſcabbe or a ſkal: and ſome horſes wyll haue two vppon a legge, within an inche together, and they wyl make a horſe to ſtumble, and other whyle to fall.

A Selander.

A ſelander is in the bendynge of the legge behynde, lyke as the malander is in the bendynge of the

the legge before, and is lyke a malander, and may be well cured.

A Serewe.

A ſerewe is an yll ſoraunce, and is lyke a ſplent, but it is a lyttell longer and more, and lyeth vppe to the knee on the inner ſyde. And ſome horſes haue a throughe ſerewe on bothe ſydes of the legge, and that horſe muſt nedes ſtumble and fall, and harde it is to be cured.

A Splent.

A ſplent is the leaſte ſoraunce that is, that alwaye contynueth excepte lampas. And many men take vpon them to mende it, and do payre it.

A Ryngbone.

A ryngbone is an yll ſoraunce, and appereth before on the foote, aboue the houe, as well before as behynde, and wyll be ſwollen three inches brode, and a quarter of an inche or more of heyghte, and the heare wyll ſtare and waxe thyn, and wyll make hym to halte, and is yll to cure, if it growe longe.

Wyndgalles.

Wyndgalles is a lyghte ſorance, and commeth of great labour, and appereth on eyther ſyde of the ioynte, aboue the fetelockes, as wel before as behynde, and is a lyttell ſwollen with wynde.

Morfounde.

Morfounde is an yll ſorance, and cometh of rydynge faſte tyll he ſwete, and than ſette vp ſodeynely in a colde place, without lytter, and take cold on his fete, and ſpecially before, and appereth vnder the houe in the hert of the fote, for it wyll growe downe, and waxe whyte, and cromely lyke a pomis. And alſo wyll appere by proceſſe by the

the wryncles on the houe, and the houe before wyll be thycker, and more bryckle, than and he had not benne morfounde, nor he ſhall neuer trede ſo boldly vpon the harde ſtones, as he dydde before, nor wyll not be able to beare a man a quarter of a yere or more, and with good paryng and ſhoynge, as he oughte to be, he wyll do good ſeruyce.

The Coltes Euyll.

Coltes euyl is an yll diſeaſe, and commeth of rankes of nature and bloudde, and appereth in his ſcote, for there wyl he ſwel great, and wyll not be harde, and ſoone cured in the begynnynge.

The Bottes.

The bottes is an yll dyſeaſe, and they lye in a horſe mawe, and they be an inche long white coloured, and a reed heed, and as moche as a fyngers ende, and they be quycke, and ſtycke faſte in the mawe ſyde, it apperethe by ſtampynge of the horſe, or tomblynge, and in the beginninge there is remedy ynoughe, and if they be not cured betyme, they wyll eate thorowe his mawe, and kyll hym.

The Wormes.

The wormes is a lyght dyſeaſe, and they lye in the greatte paunche, in the belye of the horſe, and they are ſhynynge, of colour lyke a ſnake, ſyxe inches in lengthe, greate in the myddes, and ſharpe at bothe endes, and as moche as a ſpyndell, and wyll ſone be kylde.

Affreyd.

Affreyd is an yll diſeaſe, and commethe of great labour and rydynge faſte with a contynuall ſweate, and thanne ſodeynly to take a great colde, his

his legges wyll be ſtyffe, and his ſkyn wyll ſtycke faſt to his ſydes, and may be well cured.

Nauylgall.

Nauylgall is a ſoraunce, hurte with a ſaddle, or with a buckle of a croper, or ſuche other, in the myddes of the backe, and maye be lyghtely cured.

A Spauen.

A ſpauen is an yll ſoraunce, whervppon he wyll halte, and ſpecyally in the begynnynge, and appereth on the hynder legges within, and agaynſte the ioynte, and it wyll be a lyttell ſwolen and harde. And ſome horſes haue throughe ſpauen, and appereth bothe within and without, and thoſe be yll to be cured.

A Courbe.

A courbe is an yll ſorance, and maketh a horſe to halte ſore, and appereth vppon the hynder legges ſtreyght behynde, vnder the camborell place, and a lyttell benethe the ſpauen, and wyll be ſwollen, and yll to cure, if it growe longe vpon hym.

The Stryng Halte.

The ſtryng halte is an yll diſeaſe, and maketh him to twyche vp his legge ſodeynly, and maketh hym to halte, and cometh ofte with a colde, and doth not appere outwarde.

Enterfyre.

Enterfyre is a ſorance, and cometh of yll ſhowynge, and appereth ofte both behynde and before, betwene the fete agaynſt the fetelockes, there is no remedy but good ſhowynge.

Myllettes

Myllettes.

Myllettes is an yll ſorance, and appereth in the fetelockes behynde, and cauſeth the heare to ſheede thre or foure inches of length, and a quarter of an inche in brede, lyke as it were bare and yll to cure, but it maye be perceiued, and ſpecially in wynter tyme.

The Peynes.

The peynes is an yll ſoraunce, and appereth in the fete lockes, and wyl ſwel in wynter tyme, and oyſe of water, and the heare wyll ſtare and be thyn, and yl to cure, but it wyl be ſeen in wynter.

Cratches.

Cratches is a ſoraunce that wyl cauſe a horſe to halte, and commeth of yl kepynge, and appereth in the paſturnes, lyke as the ſkyn were cut ouerthwarte, that a man maye laye a white ſtrawe, and it is ſone cured.

Atteynt.

Atteynt is a ſorance, that commeth of an ouer rechynge, yf it be before, and if it be behynde, it is of the tredynge of an other horſe, the whiche maye be ſoone cured.

Grauelynge.

Grauelynge is a hurte, that wyll make a horſe to halte, and commethe of grauell and lyttel ſtones, that goth in betwene the ſhough and the herte of the fote, and is ſone mended.

A Cloyed.

A cloyed is an hurte, that commeth of yll ſhoynge, whan a ſmyth dryueth a nayle in to the quycke,

the which wyll make hym to halt, and is ſone cured.

The Scabbe.

There is a diſeaſe amonge horſes, that is called the ſcabbe, and it is a ſkorfe in dyuers places of his body. And it commeth of a pouertie and yll kepynge, and is moſt commonly amonge olde horſes, and wyll dye thervpon, and maye be well cured.

Lowſy.

There be horſes that wyll be lowſy, and it commeth of pouertie, colde, and yll kepynge, and it is moſte commonly amonge yonge horſes, and menne take lyttel hede vnto it, and yet they wyll dye thervppon, and it maye be ſoone cured.

Wartes.

There is a defaute in a horſe, that is neyther ſorance, hurte, nor diſeaſe, and that is, if a horſe wante wartes behynde, benethe the ſpauen place, for than he is noo chapmannes ware, if he be wylde, but if he be tame, and haue ben rydden vpon, than Caueat emptor, bewar the byer, for the byer hath bothe his eyen to ſe, and his handes to handell. It is a fayenge, that ſuche a horſe ſhoulde dye ſodeynely, whan he hath lyued as many yeres as the mone was dayes olde, at ſuche tyme as he was foled.

The Sayinge of the Frenche man.

Theſe be ſorraunce, hurtes, and dyſeaſes, that be nowe comme to my mynde, and the Frenche man ſaythe, Mort de langue, et de eſchine, ſount maladyes ſaunce medicine. The mournynge of the tongue, and of the chyne, are diſeaſes without remedy or medicyne. And ferther he ſaythe, Gardes bien, que il ſoyt cler de vieu, Que tout

trauayle

trauayle no ſoit perdue. Be wel ware, that he be clere of ſyghte, leſt all thy trauayle or iourneye be loſt or nyght. And bycauſe I am a horſe maſter my ſelfe, I haue ſhewed you the ſoraunce and dyſeaſes of horſes, to the entent that men ſhulde beware, and take good heede what horſes they bye of me or of any other. Howe be it I ſaye to my cuſtomers, and thoſe that bye any horſes of me, and euer they wil truſt any horſe maſter or corſer, whyle they lyue, truſt me.

The Diuerſitie betwene a Horſe-mayſter, a Corſer, and a Horſe Leche.

A horſe mayſter is he, that bieth wylde horſes, or coltes, and bredeth theym, and ſelleth theym agayne wylde, or breaketh parte of them, and maketh theym tame, and than ſelleth them. A corſer is he, that byeth all rydden horſes, and ſelleth them agayne. The horſe leche is he, that taketh vppon hym to cure and mende all maner of diſeaſes and ſoraunce that horſes haue. And whan theſe three be mette, if ye hadde a potycarye to make the fourthe, ye myghte haue ſuche foure, that it were harde to truſte the beſt of them. It were alſo conuenyent to ſhew medicynes and remedyes for al theſe diſeaſes and ſorances; but it wolde be to longe a proceſſe at this tyme, for it wolde be as moche as halfe this boke. And I haue not the perfyte connynge, nor the experyence, to ſhewe medycynes and remedyes for theym all.

And alſo the horſe leches wolde not be content therwith, for it myghte fortune to hurte or hynder theyr occupation.

Of Swyne.

Nowe thou huſbande, that haſte bothe horſes and mares, beaſtes and ſhepe: it were neceſſary

alſo, that thou haue bothe ſwyne and bees; for it is an olde ſayinge; he that hath bothe ſhepe, ſwyne, and bees, ſlepe he, wake he, he maye thryue. And that ſayenge is, bycauſe that they be thoſe thinges, that moſte profyt riſeth of in ſhorteſt ſpace, with leaſt coſte. Than ſe howe manye ſwyne thou art able to keepe, let them be bores and ſowes all, and no hogges. And if thou be able to rere vi pigges a yere, than let two of them be bores, and foure of them ſowes, and ſo to continue after the rate. For a bore will haue as lyttell kepynge as a hogge, and is moche better than a hogge, and more meate on hym, and is redy at all tymes to eate in the wynter ſealon, and to be layde in ſouſe. And a ſowe, er ſhe be able to kyl, ſhall bryng forth as many pygges or moo, as ſhe is worth, and her bodye is neuer the worſe, and wyll be as good baken as a hogge, and as lyttel kepynge, but at ſuche tyme as ſhe hath pygges. And if thy ſowe haue moo pygges than thou wilt rere, ſel them, or eate them, and rere thoſe pygges, that come about lenten time, ſpecyally the begynninge of ſomer, for they can not be rered in winter, for cold, without great coſte.

Of Bees.

Of bees is lyttell charge, but good attendaunce at the tyme that they ſhall caſt the ſwarme, it is conuenient, that the hyue be ſet in a garden, or an orchyarde, where as they may be kepte from the northe wynde, and the mouthe of the hyue towarde the ſonne. And in June and July, they do moſt commonlye caſte, and they wolde haue ſome lowe trees nyghe vnto them before the hyue that the ſwarme maye lyght vpon, and whan the ſwarme is knytte, take a hyue, and ſplente it within with three or foure ſplentes, that the bees maye

knytte

knytte their combes therto, and annoynte the ſplentes, and the ſydes of the hyue, with a lyttell honye. And if thou haue no honye, take ſwete creame, and than ſet a ſtole or a forme nyghe vnto the ſwarme, and laye a clene waſhen ſhete vpon the ſtole, and thanne holde the ſmalle ende of the hyue downewarde, and ſhake the bees in to the hyue, and ſhortely ſette it vppon the ſtole, and turne vppe the corners of the ſhete ouer the hyue, and to leue one place open, that the bees may come in and out: but thou mayſt not fight nor ſtryue with theym for noo cauſe, and to laye nettyls vppon the bowes, where as they were knytte, to dryue them from that place, and ſoo watche them all that daye, that they go not away, and at nyght, whan al be goone vp into the hyue, take it away, and ſet it where it ſhall ſtande, and take awaye thy ſhete, and haue claye tempered to laye aboute it vppon the borde or ſtone, where it ſhall ſtande, that noo wynde comme in, but the borde is better and warmer. And to leaue an hole open on the ſouth ſyde, of three inches brode, and an inche of heyghte, for the bees to come in and out. And than to make a couerynge of wheate ſtrawe or rye ſtrawe, to couer and houſe the hyue about, and ſet the hyue two fote or more from the erthe vpon ſtakes, ſoo that a mouſe can not come to it, and alſo neyther beaſtes nor ſwyne. And if a ſwarme be caſte late in the yere, they wolde be fedde with honnye in wynter, and layde vppon a thynne narowe borde, or a thynne ſclatte or leade, put it into the hyue, and an other thynne borde wolde be ſet before euery hyues mouthe, that no wynde come in, and to haue foure or fyue lyttell nyckes made on the nether ſyde, that a bee maye comme out, or go in, and ſo faſtened, that the wynde blowe it not downe, and to take it vp whan he wyll. And that hyue that is fedde, to ſtoppe

the mouthe cleane, that other bees come not in, for if they doo, they wyll fyghte, and kyll eche other. And beware, that noo waſpes come in to the hyue, for they wyll kyl the bees, and eate the honny. And alſo there is a bee called a drone, and ſhe is greatter than another bee, and they wyll eate the honny, and gather nothynge; and therfore they wolde be kylde, and it is a ſayenge, that ſhe hath loſte her ſtynge, and than ſhe wyl not labour as the other do.

Howe to kepe Beaſtes and other Cattell.

If a houſbande ſhall kepe cattell well to his profytte, he muſte haue ſeuerall cloſes and paſturs to put his cattel in, the which wolde be wel quickeſetted, diched, and hedged, that he maye ſeuer the byggeſte cattell frome the weykeſte at his pleaſure, and ſpecyallye in wynter tyme, whan they ſhall be fodered. And thoughe a man be but a farmer, and ſhall haue his farme xx yeres, it is leſſe coſte for hym, and more profyte to quyckeſet, dyche, and hedge, than to haue his cattel goo before the herdeman. For let the houſbande ſpende in thre yeres as moche money as the kepynge of his beaſtes, ſwyne, and ſhepe, doth coſt him in iii yeres, than alwaye after, he ſhal haue all maner of cattell with the tenthe parte of the coſte, and the beaſtes ſhal lyke moche better. And by this reaſon. The herdeman wyll haue for euery beaſt ii d. a quarter, or there aboute: and the ſwyneherde wyll haue for euery ſwyne, i. d. at the leaſte. Than he muſt haue a ſhepeherde of his owne, or elles he ſhal neuer thryue. Than reken meate, drinke, and wages for his ſhepeherde, the herdmans hyre, and the ſwyneherdes hyre, theſe charges wyll double his rent or nyghe it, excepte his farme be aboue xl s. by yere. Nowe

ſee

ſee what his charges be in iii yeres, lette hym ware as moche money in quickeſettynge, dychynge, and hedgynge, and in thre yeres he ſhall be diſcharged for euermore, and moche of this labour he and his ſeruantes maye do with theyr owne handes, and ſaue moche money. And than hath he euery fyelde in ſeueraltye. And by the aſſente of the lordes and the tenauntes, euery neyghbour may exchaunge landes with other. And than ſhall his farme be twyſe ſo good in profytte to the tenaunte as it was before, and as moche lande kepte in tyllage, and than ſhall not the ryche man ouer eate the poore man with his cattell, and the fourth parte of heye and ſtrawe ſhall ſerue his cattel better in a paſture, than iiii tymes ſoo moche wyll do in a houſe, and leſſe attendaunce, and better the cattel ſhall lyke, and the chiefe ſauegarde for corne bothe daye and nyghte that can be.

To get Settes and ſet them.

And if thou haue paſtures, thou muſte nedes haue quyckeſettynge, dychynge and plaſhynge. Whan it is grene, and commeth to age, than gette thy quyckeſettes in the woode countreye, and let theym be of whyte thorne and crabtree, for they be beſte, holye and haſell be good. And if thou dwelle in the playne countreye, than mayſte thou gete bothe aſhe, oke, and elme, for thoſe wyll encreaſe moche woode in ſhorte ſpace. And ſet thy oke ſettes and the aſhe x or xii fote a ſonder, and cut them as thou doſt thy other ſettes, and couer theym ouer with thornes a lyttell, that ſhepe and cattell eate them not.

And alſo wede them clene in mydſomer none or ſoone after: for the wedes, if they ouer growe, wyl kyl the ſettes. But get no blacke thorne for nothynge, for that wyl grow outwarde into the

paſture, and doth moch hurte in the graſſe, and tearyng the woll of the ſhepe. It is good tyme to ſet quickeſettes, fro that tyme the leaues be fallen, vnto oure lady daye in lente, and thy ſandye grounde or grauell ſet fyrſte, than clay grounde, and than meane grounde, and the medowe or marreys grounde laſte, for the ſande, and grauell wyll drye anone, and than the quyckeſet wyll take no rote, except it haue greate weate, for the mulde wyll lye loſe, if it be dyched in February or Marche, and lyke wiſe clay ground. And make thy ſettes longe ynough, that they maye be ſet depe ynough in the erth, for than they wyll growe the better. And to ſtande halfe a foote and moore aboue the erthe, that they maye ſprynge oute in many braunches. And than to take a lyne, and ſette it there as thou wylte haue thy hedge, and to make a trenche after thy lyne, and to pare awaye the graſſe there the quyckeſettes ſhall be ſet, and caſte it by, where the erthe of the dyche ſhall lye, and dygge vp the mulde a ſpade graffe depe, and to put in thy ſettes, and dygge vp more molde, and laye vppon that ſet, and ſo peruſe, tyll thou haue ſet all thy ſettes, and let them lene towarde the dyche. And a foote from that make thy dyche. For if thou make it to nyghe thy ſettes, the water maye fortune to weare the grounde on that ſyde, and cauſe thy ſettes to fall downe.

To make a Dyche.

If thou make thy dyche foure foote brode, than wolde it be two foote and a halfe depe. And if it be v fote brode, than iii fote depe, and ſo accordynge, and if it be fyue fote brod, than it wolde be double ſette, and the rather it wolde fence it ſelfe, and the lower hedge wyll ſerue.

To make a Hedge.

Thou muſte gette the ſtakes of the harde oke, for thoſe be beſt, crabtree, blacke thorne, and ellore be good. Reed wethy is beſte in marſhe grounde, aſhe, mayle, haſel, and whyte thorne wyl ſerue for a time. And ſet thy ſtakes within ii foote and a halfe together, excepte thou haue very good edderynge, and longe, to bynde with. And if it be double eddered, it is moch the better, and gret ſtrength to the hedge, and moche lenger it will laſt. And lay thy ſmall trouſe or thornes, that thou hedgeſte withall, ouer thy quickeſettes, that ſhepe do not eate the ſprynge nor buddes of thy ſettes. Let thy ſtakes be well dryuen, that the poynt take the hard erthe. And whan thou haſte made thy hedge, and eddered it well, than take thy mall agayne, and dryue downe thy edderinges, and alſo thy ſtakes by and by. For with the wyndynge of the edderynges thou dooſt leuſe thy ſtakes, and therfore they muſte nedes be dryuen newe, and hardened agayne, and the better the ſtake wil be dryuen, whan he is wel bounden.

To plaſhe or plecke a Hedge.

If the hedge be of x or xii yeres growing ſythe it was firſt ſet, thanne take a ſharpe hatchet, or a handbyll, and cutte the ſettes in a playne place, nyghe vnto the erthe, the more halue a ſonder, and bende it downe towarde the erthe, and wrappe and wynde theym together, but alwaye ſe that the toppe lye hyer than the rote a good quantytie, for elles the ſappe wyll not renne in to the toppe kyndely, but in proceſſe, the toppe wyll dye, and than ſet a lyttel hedge on the backe ſyde, and

and it ſhall nede noo more mendynge manye yeres after. And if the hedge be of xx, xxiiii or xxx yere of age, ſythe it was fyrſt ſette, than wynde in firſt al the nethermoſte bowes, and wynde them together, and than cutte the ſettes in a playne place, a lyttel from the erth, the more halfe a ſonder, and to lette it ſlaue downewarde, and not vpwarde, for dyuerſe cauſes: than wynde the bowes and braunches therof in to the hedge, and at euery two fote, or iii. fote, to leaue one ſet growyng not plaſhed, and the toppe to be cut off foure fote hygh, or there aboute, to ſtande as a ſtake, if there be any ſuche, or els to ſet an other, and to wynd the other that be pleched about them. And if the bowes wyll not lye playne in the hedge, than cut it the more halfe a ſonder, and bynd it to the hedge, and than ſhal he not nede for to mende the hedge, but in fewe places, xx yeres after or more. And if the hedge be olde, and be great ſtubbes or trees, and thyn in the bottome, that beaſtes may go vnder, or betwene the trees: thanne take a ſharpe axe, and cutte the trees or ſtubbes, that growe a fote from the erthe, or there about, in a plaine place, within an inche or two inches of the ſide, and let them ſlaue downward, as I ſayd before, and let the toppe of the tree lye ouer the rote of an other tree, and to pleche downe the bowes of the ſame tree, to ſtoppe the holowe places. And if all the holowe and voyde places wyll not be fylled and ſtopped, than ſcoure the olde dyche, and caſt it vp newe, and to fyll with erthe al the voyde places. And if ſoo be theſe trees wyll not reche in euerye place, to make a ſufficyent defence, than double quicke ſet it, and diche it new in euery place, that is nede ful, and ſet a hedge thervpon, and to ouerlay the ſettes, for eatynge of ſhepe or other cattel.

To

To mende a Hye waye.

Me ſemeth, it is neceſſarye to ſhewe mine opinion, howe an hye way ſhulde be amended. And fyrſte and princypally, ſee that there be noo water ſtandynge in the hye waye, but that it be alwaye currante and remynge, nor haue none abydynge more in one place thanne in an other. And in ſomer, whan the water is dryed vp, than to get grauell, and to fyll vp euery lowe place, and to make theym euen, ſomewhat dyſcendynge or currante, one waye or other. And if there be noo grauell, nor ſtones to gette, yet fyll it vp with erthe in the begynnynge of ſomer, that it maye be well hardened with caryage and treadynge vpon, and it ſhall be well amended, if the water maye paſſe away from it, the whiche wolde be well conſydered, and ſpecially aboute London, where as they make moche more coſte than nedeth, for there they dyche theyr hye wayes on bothe ſydes, and fyll vp the holowe and lowe places with erthe, and than they caſte and laye grauell a lofte. And whan a greatte rayne or water commeth, and ſynketh thorowe the grauell, and commeth to the erthe, than the erthe ſwelleth and bolneth, and waxeth ſofte, and with treadynge, and ſpecyally with caryage, the grauell ſynketh, and gothe downewarde as his nature and kynde requyreth, and than it is in maner of a quycke ſande, that harde it is for any thynge to goo ouer. But yf they wolde make no dyche in ſommer tyme, whan the water is dryed vp, that a man may ſe all the holowe and lowe places, than to cary grauel, and fyll it vp as hygh as the other knolles be, than wold it not bolne ne ſwell, nor be no quycke ſande, and euery man may go beſide the hie way with theyr cariage at theyr pleaſure. And this

me

me ſemeth is leſſe coſte, and lenger wyll laſt with a lyttell mendynge, whan nede requyreth. Therfore me thynketh, yf this were well loked vpon, it ſhuld be bothe good and neceſſarye for that purpoſe: for ſoo haue I ſeen done in other places, where as I haue ben, &c.

To remoue and ſet Trees.

If thou wylte remoue and ſette trees, get as manye rotes with them as thou canſte, and breake them not, nor bryſe theym, by thy wyll. And if there be any rote broken and ſore bruſed, cut it of harde by there as it is bruſed, with a ſharpe hatchet, elles that roote wyll dye. And if it be aſhe, elme, or oke, cut of all the bowes cleane, and ſaue the toppe hole. For if thou make hym ryche of bowes, thou makeſte hym poore of thryfte, for two cauſes. The bowes cauſeth theym to ſhake with wynde, and to leuſe the rotes. Alſo he can not be ſoo cleane gete, but ſome of the rotes muſte nedes be cut, and than there wyll not come ſoo moche ſappe and moyſtenes to the bowes, as there dyd before. And if the tree be very longe, cut of the top, two or thre yardes. And if it be an apple tree, or peare tree, or ſuche other as beareth fruyte, than cut away all the water bowes, and the ſmall bowes, that the prncypall bowes may haue the more ſap. And if ye make a marke, which ſyde of the tree ſtandeth towarde the ſonne, that he may be ſet ſo agayne, it is ſoo moche the better.

Trees to be ſet without Rotes, and growe.

There be trees wil be ſet without rotes, and growe well, and ſprynge rotes of them ſelfe. And thoſe be dyuerſe apple trees, that haue knottes in the bowes, as caſſes, or wydes, and ſuche other, that

that wyll growe on ſlauynges, and lykewyſe popeler and wethy; and they muſt be cut cleane beſyde the tree, that they growe on, and the toppe cut cleane of viii or x fote of lengthe, and all the bowes betwene, and to be ſet a fote depe or more in the erthe, in good grounde. And ye ſhall vnderſtande, that there be foure maner of wethyes, that is to ſay, white wethye, blacke wethy, reed wethy, and oſyerde wethy. Whyte wethye wyll growe vppon drye grounde, yf it be ſette in the begynnynge of wynter, and wyll not gwroe in marſhe grounde: blacke wethy wyll growe better on marſhe grounde, and redde wethy in lyke maner: and oſyerde wethy wyll growe beſte in water and moyſte grounde. And they be trees that wyll ſoone be nourysſhed, and they wyll beare moche woode, and they wolde be cropped euery vii or viii yere, or els they wyll dye, but they maye not be cropped in ſappe tyme, nor no tree els. And in many places, bothe the lordes, freeholders, and tenauntes at wyll, ſette ſuche wethyes, and popelers, in marſhe grounde, to nourysſhe wodde, &c.

To fell Wodde for Houſholde, or to ſell.

If thou haue any woddes to felle, for thy houſeholde to brenne or to ſell, than fell the vnder wodde fyrſte in wynter, that thy cattell or beaſtes maye eate and brouſe the toppes, and to fell noo more on a daye, but as moche as the beaſtes wyll eate the ſame daye, or on the morowe after. And as ſoone as it is well eaten or brouſed, thanne kydde it, and ſet them on the endes, and that wyll ſaue the bandes from rottynge, and they ſhall be the lyghter to carye, and the better wyll they brenne, and lie in leſſe rowme. And whan thou ſhalt bryng them home to make a ſtacke of them,

ſet

ſet the nethermoſte courſe vpon the endes, and the ſeconde courſe flat vppon the ſyde, and the endes vpwarde, and the thyrde courſe flatte on the ſyde ouerthwart the other. And ſo to peruſe them, tyll thou haue layd all vp. And whan thou ſhalte brenne them, take the ouermoſte fyrſte.

To ſhrede, lop or croppe Trees.

If thou haue any trees to ſhrede, loppe, or croppe for the fyre wodde, croppe them in wynter, that thy beaſtes maye eate the brouſe, and the moſſe of the bowes, and alſo the yues. And whanne they be brouſed and eaten, dreſſe the wodde, and bowe it clene, and cutte it at euery byghte, and rere the greatte wodde to the tree, and kydde the ſmal bowes, and ſet them on ende. And if thou ſhalte not haue ſufficyent wodde, excepte thou heed thy trees, and cut of the toppes, than heed theym thre or foure fote aboue any tymber: and if it be noo tymbre tree, but a ſhaken tree, or a hedge rote full of knottes, thanne heed hym thryty foote hyghe, or twenty at the leaſte, for ſoo ferre he wyll beare plentye of woode and bowes, and moche more, thanne if he were not heeded. For a tree hath a propertye, to growe to a certayne heyght, and whan he commeth to that heyghte, he ſtandeth ſtyll, and groweth noo hyer, but in brede: and in concluſion, the toppe wyll dye and decreaſe, and the body thryue. And if a tree be heeded, and uſed to be lopped and cropped at euerye xii or xvi yeres ende, or there about, it wyll beare moche more woode, by proceſſe of time, than if it were not cropped, and moche more profyte to the owner.

Howe a Man ſhulde ſhrede, loppe, or croppe Trees.

It is the comon gyſe, to begynne at the top of the tree, whan he ſhall be ſhred or cropped, by-cauſe

cauſe eche bough ſhulde lye vppon other, whan they ſhall fal, ſo that the weight of the bowes ſhall cauſe theym to be the rather cut downe. But that is not beſte, for that cauſeth the bowes to ſlaue downe the nether parte, and pulleth awaye the barke from the bodye of the tree, the whiche wyll cauſe the tree to be holowe in that place in tyme commynge, and many tymes it ſhall hynder hym. And therfore lette hym begynne at the nethermoſte boughe fyrſte, and with a lyghte axe for an hande, to cut the boughe on bothe ſydes, a foote or two foote from the bodye of the tree. And ſpecially cut it more on the nether ſyde, than on the ouer ſyde, ſoo that the boughe fall not ſtreyght downe, but turne on the ſyde, and than ſhall it not ſlaue nor breke no barke. And euery boughe wil haue a newe heed, and beare moche more woode; and by thy wyll, without thou muſt nedes do it, crop not thy tree, nor ſpecyallye heed hym, whan the wynde ſtandeth in the northe, or in the eeſt. And beware, that thou croppe hym not, nor heed hym (ſpecially) in ſappe tyme, for than wyll he dye within fewe yeres after, if it be an oke.

To ſell Woode or Tymber.

If thou haue any woode to ſelle, I aduyſe the, retayle it thy ſelfe, if thou mayſte attende vppon it: and if not, thanne to cauſe thy baylye, or ſomme other wyſe or dyſcrete man, to do it for the. And if it be ſmall wode, to kydde it, and ſel it by the hundredes, or by the thouſandes. And if there be aſhes in it, to ſell the ſmalle aſhes to cowpers for garches, and the gret aſhes to whele wryghtes, and the meane aſhes to plowe wrightes, and the crabbe trees to myllers, to make cogges, and ronges. And if there be any okes, bothe gret and ſmal, ſel them, and pyl them, and ſel the

the barke by it ſelfe, and than ſorte the trees, the polles by them ſelfe, the myddel ſhorte by them ſelfe, and the greatteſt by them ſelfe, and than ſel them by ſcores, or halfe ſcores, or C. as thou maiſt, and to ſel it hard by the erth, for i ſote next vnto the erth, is worthe ii ſote in the top, and to cut thy tymber longe ynoughe, that thou leue no timber in the toppe. And to ſell the toppes as they lye a greatte, or elles dreſſe them and ſel the great wodde by it ſelfe, and the kyd wodde by it ſelfe, and to fal the vnder wode fyrſt, at any tyme betwene Martilmas and holy-rode day. And al the aſhes, bytwene Martylmaſſe and Candelmas, and all okes, as ſoone as they wyl pyl, vntyl May be done, and not after. Perauenture the greatteſt man hath not the beſte prouiſyon. And that is bycauſe the ſeruauntes wyll not enfourme hym theſe wayes, and alſo may fortune they wold bye ſuche woodes theym ſelfe, or be partener of the ſame, and to auyſe his lorde to ſel them. It is not conuenient, that the ſaleſman, that ſelleth the wod, ſhuld be partener with the bier.

To kepe ſprynge Wodde.

In the wynter, before that thou wilt ſel thy wodde, make a good and a ſure hedge, that no maner of cattell can get in. And as ſhortly as it is fallen, let it be caryed away, or the ſprynge come vp, for els the cattell, that doth cary the wodde, wyll eate the ſprynge; and whan the top is eaten, or broken, it is a great lette, hurte, and hynderance of the goodnes of the ſprynge, for than where it is eaten, it burges oute of many braunches, and not ſoo fayre as the fyrſt wolde haue ben. A parke is beſt kept, whan there is neyther man, dogge, nor foure foted beaſt therin, except dere. And ſo is a ſpryng beſte kepte, where there is

is neyther manne nor foure foted beaſtes within the hedge. But if there be moche graſſe, and thou were lothe to loſe it, than put in calues, newly wained and taken from theyr dammes, and alſo waynynge coltes, or horſes not paſte a yere of age: and let thy calues be taken awaye at Maye, the coltes may go lenger, for eating of any wodde; but there is ieoperdy bothe for calues foles, and coltes, for tyckes, or for beinge lowſy, the whiche wyl kyl them, if they be not taken hede vnto. And vii yeres is the leſt that it wil ſaue it ſelfe, but x yeres is beſt. And than the under bowes wolde be cutte awaye, and made kyddes therof, and the other wyll growe moche the better and faſter. And if the vnder bowes be not cutte awaye, they wyll dye, and than they be loſte, and greatte hurte to the ſprynge, for they take awaye the ſappe, that ſhoulde cauſe the ſprynge to growe better.

Neceſſary Thynges belongynge to Graffynge.

It is neceſſarye, profytable, and alſo a pleaſure, to a houſbande, to haue peares, wardens, and apples of dyuerſe ſortes. And alſo cheryes, filberdes, bulleys, dampſons, plummes, walnuttes, and ſuche other. And therfore it is conuenyent, to lerne howe thou ſhalte graffe. Than it is to be knowen, what thynges thou muſt haue to graffe withall. Thou muſte haue a graffynge ſawe, the whiche wolde be very thynne, and thycke tothed, and bycauſe it is thynne, it wyll cut the narower kyrfe, and the cleaner for bruſynge of the barke. And therfore it is ſette in a compaſſe pece of yren, ſyxe inches of, to make it ſtyffe and bygge; thou muſte haue alſo a graffynge knyfe, an inche brode, with a thycke backe, to cleue the ſtocke with all. And alſo a mallet, to dryue the knyfe and thy wedge in to the tree; and a ſharpe knife, to pare the ſtockes heed, and an other ſharpe

knyfe, to cutte the graffe cleane. And alſo thou muſte haue two wedges of harde wood, or elles of yren, a longe ſmall one, for a ſmall ſtocke, and a broder, for a bygger ſtocke, to open the ſtocke, whan it is clouen and pared: and alſo good tough claye and moſſe, and alſo baſtes or pyllynge of wethy or elme, to bynde them with, &c.

What Fruite ſhuld be fyrſte graffed.

Peares and wardens wolde be graffed before any maner of apples, bycauſe the ſappe commeth ſooner and rather into the peare tree and warden tree, thanne in to the apple tree. And after ſaynt Valentynes daye, it is tyme to graffe bothe peares and wardens, tyll Marche be comen, and thanne to graffe appels to our lady daye. And than graffe that that is gette of an olde apple tree fyrſte, for that wyll budde before the graffe get off a yonge apple-tree late graffed. And a peare or a warden wolde be graffed in a pyrre ſtocke; and if thou canſt get none, than graffe it in a crabbe tree ſtocke, and it wyll do well; and ſome men graffe theym in a whyte thorne, and than it wyll be the more harder and ſtonye. And for all maner of appels, the crab tree ſtocke is beſte.

Howe to graffe.

Thou muſte get thy graffes of the fayreſt lanſes, that thou canſte fynde on the tree, and ſee that it haue a good knotte or ioynte, and an euen. Than take thy ſawe, and ſawe in to thy crabbe tree, in a fayre playne place, pare it euen with thy knyfe, and thanne cleaue the ſtocke with thy greatte knyfe and thy mallet, and ſet in a wedge, and open the ſtocke, accordynge to the thyckeneſſe of thy graffe, thanne take thy ſmalle ſharpe knyfe, and cutte the graffe on bothe ſydes in the ioynte, but paſſe not the myddes therof for nothynge, and let the inner ſyde, that ſhall be ſet in to the ſtocke,

ſtocke, be a lyttel thynner than the vtter ſyde, and the nether poynte of the graffe the thynner: than proferre thy graffe in to the ſtocke, and if it go not cloſe, than cut the graffe or the ſtocke, tyll they cloſe cleane, that thou canſte not put the edge of thy knyfe on neyther ſyde betwene the ſtocke and the graffe, and ſette them ſo, that the toppes of the graffe bende a lyttel outewarde, and ſee that the wodde of the graffe be ſet mete with the wodde of the ſtocke, and the ſappe of the ſtocke maye renne ſtreyght and euen with the ſappe of the graffe; for the barke of the graffe is neuer ſoo thicke as the barke of the ſtocke. And therfore thou mayſte not ſette the barkes mete on the vtter ſyde, but on the inner ſyde: than pull awaye thy wedge, and it wyl ſtand moche faſter. Than take toughe cleye, lyke marley, and ley it vppon the ſtocke heed, and with thy fynger laye it cloſe vnto the graffe, and a lyttel vnder the heed, to kepe it moyſt, and that no wynde come into the ſtocke at the cleauynge. Than take moſſe, and laye therupon, for chynynge of the claye: than take a baſte of whyte wethy or elme, or halfe a bryer, and bynd the moſſe, the clay, and the graffe together, but be well ware, that thou breake not thy graffe, neyther in the clayenge, nor in the byndynge, and thou muſte ſet ſome thinge by the graffe, that crowes, nor byrdes do not lyght vpon thy graffe; for if they do, they wil breake hym, &c.

To graffe bytwene the Barke and the Tree.

There is an other maner of graffinge than this, and ſoner done, and ſoner to growe: but it is more ieoperdy for winde whan it begynneth to growe. Thou muſte ſawe thy ſtocke, and pare the heed therof, as thou diddeſt before, but cleue it not: than take thy graffe, and cut it in the ioynt to the

myddes, and make the tenaunte therof halfe an inche longe, or a lyttel more, all on the one ſyde, and pare the barke awaye a lyttel at the poynt on the other ſyde; than thou muſte haue made redy a ponch of harde wood, with a ſtop and a tenaunte on the one ſyde, lyke to the tenaunte of the graffe. Than put the tenaunt of the ponche betwene the barke and the woode of the ſtocke, and pull it out agayne, and put in the graffe, and ſe that it ioyne cloſe, or els mende it. And this can not fayle, for now the ſappe cometh on euery ſyde, but it wyl ſpring ſoo faſte, that if it ſtande on playne grounde, the wynde is lykelye to blowe it beſyde the heed, for it hath no faſtnes in the wodde. And this is beſte remedy for blowynge of, to cutte or clyppe awaye ſomme of the nethermooſte leaues as they growe. And this is the beſte waye to graffe, and ſpecyally a greate tree: than claye it, and bynde it as thou dyddeſt the other, &c.

To nouriſhe all maner of Stone Fruite, and Nuttes.

As for cheryes, dampſons, bulleys, plummes, and ſuche other, maye be ſette of ſtones, and alſo of the ſcyences, growynge aboute the tree of the ſame, for they wyll ſooneſte beare. Fylberdes and walnuttes maye be ſet of the nuttes in a gardeyne, and after remoued and ſette where he wyl. But whan they be remoued, they wolde be ſet vpon as good a grounde, or a better, or els they wyll not lyke.

A ſhorte Information for a yonge Gentylman, that entendeth to thryue.

I auyſe hym to gette a copy of this preſente boke, and to rede it frome the begynnynge to the endynge, wherby he maye perceyue the chapyters and contentes of the ſame; and by reaſon of ofte

ofte redyng, he maye waxe perfyte, what ſhulde be doone at all ſeaſons. For I lerned two verſes at grammer ſcole, and they be theſe: Gutta cauat lapidem non vi, ſed ſepe cadendo: Sic homo fit ſapiens non vi, ſed ſepe legendo: A droppe of water perſeth a ſtoone, not al onely by his owne ſtrengthe, but by his often fallynge. Ryghte ſo a man ſhall be made wyſe, not all onely by hymſelfe, but by his ofte redynge. And ſoo maye this yonge gentyllman, accordynge to the ſeaſon of the yere, rede to his ſeruauntes what chapyter he wyll. And alſo for any other maner of profyte conteyned in the ſame, the whiche is neceſſary for a yonge huſbande, that hath not the experyence of houſbandrye, nor other thynges conteyned in this preſente boke, to take a good remembraunce and credence therunto, for there is an olde ſayinge, but of what auctorytie I can not tell: Quod melior eſt practica ruſticorum, que ſcientia philoſophorum, It is better the practice or knowlege of an huſband man well proued, than the ſcience or connynge of a philoſopher not proued, for there is nothynge touchyng huſbandry, and other profytes conteyned in this preſente booke, but I haue hadde the experyence therof, and proued the ſame. And ouer and beſide all this boke, I wil aduiſe him to ryſe betime in the morning, according to the verſe before ſpoke of. Sanat, ſanctificat, et ditat ſurgere mane: And to go about his cloſes, paſtures, fieldes, and ſpecially by the hedges, and to haue in his purſe a payre of tables, and whan he ſeeth any thing, that wolde be amended, to wryte it in his tables: as if he fynde any horſes, mares, beaſtes, ſhepe, ſwyne, or geeſe in his paſtures, that be not his owne: and peraduenture thoughe they be his owne, he wolde not haue them to goo there, or to fynde a gap, or a ſherde in his hedge, or any water ſtandynge in his

paſtures uppon his graſſe, wherby he maye take double hurte, bothe loſſe of his graſſe, and rotting of his ſhepe and calues. And alſo of ſtandynge water in his corne fieldes at the landes endes, or fydes, and howe he wold haue his landes plowed, donged, ſturred, or ſowen. And his corne weded or ſhorne, or his cattell ſhifted out of one paſture into another, and to loke what dychyng, quicſettyng, or plaſhing, is neceſſary to be had, and to ouerſee his ſhepeherd, how he handleth and ordreth his ſhepe, and his ſeruauntes howe they plowe and do theyr warkes; or if any gate be broken down, or want any ſtaues, and go not lyghtly to open and tyne, and that it do not traiſe, and that the windes blowe it not open, with many mo neceſſary thynges that are to be loked upon. For a man alwaye wanderynge or goinge aboute ſomewhat, fyndeth or ſeeth that is amyſſe, and wolde be amended. And as ſoone as he ſeeth any ſuche defautes, than let hym take oute his tables, and wryte the defautes. And whan he commeth home to diner, ſupper, or at nyght, than let hym call his bayly, or his heed ſeruaunte, and ſoo ſhewe hym the defautes, that they may be ſhortly amended. And whan it is amended, than let him put it out of his tables. For this uſed I to doo x or xii yeres and more; and thus let hym uſe dayely, and in ſhorte ſpace he ſhall ſette moche thynges in good order, but dayely it wyll haue mendynge. And yf he cannot wryte, lette hym nycke the defautes vppon a ſtycke, and to ſhewe his bayely, as I ſayde before. Alſo take hede bothe erly and late, at all tymes, what maner of people reſorte and comme to thy houſe, and the cauſe of theyr commynge, and ſpecially if they brynge with them pytchers, cannes, tancardes, bottelles, bagges, wallettes, or buſhell pokes. For if thy ſeruauntes be not true, they maye doo the great

great hurte, and them ſelfe lyttel auauntage: Wherfore they wolde be well loked vppon. And he that hath ii true ſeruauntes, a man ſeruaunte, and an other a woman ſeruaunte, he hath a great treaſure; for a trewe ſeruaunte wyl do iuſtly hym ſelfe, and if he ſe his felowes do amyſſe, he wyl byd them do no more ſo, for if they do, he wyll ſhewe his maſter therof: and if he do not this, he is not a trewe ſeruaunt.

A Leſſon made in Engliſhe Verſes, to teache a Gentylmans Seruant, to ſaye at euery Tyme, whan he taketh his Horſe for his Remembraunce, that he ſhall not forget his Gere in his Inne behynde hym.

Purſe, dagger, cloke, nyght cap, kercheſ, ſhoyng horne, boget, and ſhoes. Spere, male, hode, halter, ſadelclothe, ſpores, hatte, with thy horſe combe. Bowe, arrowes, ſworde, bukler, horne, leiſhe, gloues, ſtringe, and thy bracer. Penne, paper, inke, parchemente, reedwaxe, pommes, bokes, thou remember. Penknyfe, combe, thymble, nedle, threde, poynte, leſte that thy gurthe breake. Bodkyn, knyfe, lyngel, gyue thy horſe meate, ſe he be ſhowed well. Make mery, ſynge and thou can, take hede to thy gere, that thou loſe none.

A Prologue for the Wyues Occupation.

Nowe thou huſbande, that haſte doone thy dylygence and labour, that longeth to an huſbande, to get thy lyuynge, thy wynes, thy chyldrens, and thy ſeruauntes: yet are there other thynges, that muſte nedes be done, or elles thou ſhalte not thryue. For there is an olde common ſayenge, that ſeldom doth the houſbande thryue, withoute the leue of his wyfe. By this ſayenge it ſhoulde ſeme, that there be other occupations and labours, that be moſte conuenient for the wyues to do. And

howe be it that I haue not the experyence of al theyr occupations and warkes, as I haue of huſbandry, yet a lyttell wyl I ſpeke, what they ought to do, though I tel them not howe they ſhulde doo, and exercyſe theyr labours and occupations.

A Leſſon for the Wyfe.

Bvt yet er I begynne to ſhewe the wyfe, what warkes ſhe ſhall do, I wyll firſte teche her a leſſon of Solomon, as I did to her huſbande a leſſon of the philoſopher, and that is, that ſhe ſhulde not be ydle at noo tyme: for Solomon ſaythe, Ociosus non gaudébit cum electis in celo: ſed lugebit in eternum cum reprobis in inferno: That is to ſay, The ydle folke ſhall not ioye with the choſen folkes in heuen, but they ſhall ſorowe with the reproued and forſaken folkes in hell. And ſaynt Jherom ſaythe, Semper boni operis aliquid facito, vt te diabolus inueniat occupatum: Quia ſicut in aqua ſtante generantur vermes: ſic in homine ocioſo generantur male cogitationes: That is to ſay, Alwaye be doinge of ſome good warkes, that the dyuell may fynde the euer occupied: for as in ſtandynge water are engendred wormes, ryghte ſoo in an ydle body are engendred ydle thoughtes. Here mayſte thou ſe, that of ydelnes commeth damnation, and of good warkes and labour cometh ſaluation. Nowe arte thou at thy lyberty, to choſe whether waye thou wylt, wherin is a great diuerſitie. And he is an vnhappy man or woman, that god hath giuen bothe wyt and reaſon, and putteth hym in choſe, and woll choſe the worſt parte. Nowe thou wyfe, I truſt to ſhewe to the dyuers occupations, warkes, and laboures, that thou ſhalt not nede to be ydle no tyme of the yere.

What

What Thynges the Wyfe is bounden of Ryght to do.

Firſt and pryncypally the wyfe is bounde of ryghte to loue her houſbande, aboue father and mother, and aboue all other men. For our lorde ſaythe in his goſpell, Relinquet patrem et matrem, et abherebit vxori ſue: A man ſhulde leue father and mother, and drawe to his wyfe: and the ſame wyfe a wyfe ſhulde do to her huſbande. And are made by the vertue of the ſacrament of holy ſcripture, one fleſhe, one bloude, one body, and two ſoules: Wherfore theyr hartes, theyr myndes, theyr warkes, and occupations, ſhulde be all one, neuer to ſeuer nor chaunge, durynge theyr natural lyues, by any mannes acte or dede, as it is ſayde in the ſame goſpel, Quod deus coniunxit, homo non ſeparet: That thynge, that god hath ioyned to gether, noo man maye ſeuer nor departe. Wherfore it is conuenyente, that they loue eche other as effectually, as they wolde doo theyr owne ſelfe, &c.

What Warkes a Wyfe ſhulde do in generall.

Firſt in a mornyng whan thou arte waked, and purpoſeſte to ryſe, lyfte up thy hande, and bleſſe the, and make a ſygne of the holy croſſe, In nomine patris, et filii, et ſpiritus ſancti, Amen. In the name of the father, the ſonne, and the holy gooſte. And if thou ſaye a Pater noſter, an Aue, and a Crede, and remember thy Maker, thou ſhalte ſpede moche the better. And whan thou arte vp and redy, than firſt ſwepe thy houſe, dreſſe vp thy dysſheborde, and ſette all thynges in good order within thy houſe: milke thy kye, ſecle thy calues, ſye vp thy mylke, take vppe thy chyldren, and araye theym, and prouyde for thy huſbandes brekefaſte, dynner, ſouper, and for thy chyldren and ſeruauntes, and take thy parte with theym.

theym. And to ordeyne corne and malte to the myll, to bake and brue withall whanne nede is. And meete it to the myll, and fro the myll, and ſe that thou haue thy meaſure agayne beſyde the tolle, or elles the myller dealeth not truely with the, or els thy corne is not drye as it ſhoulde be. Thou muſt make butter, and cheſe whan thou maiſt, ſerue thy ſwyne bothe mornynge and euenynge, and gyue thy poleyn meate in the mornynge, and whan tyme of the yere commeth, thou muſt take hede howe thy hennes, duckes, and geeſe do ley, and to gather vp theyr egges, and whan they waxe brodye, to ſette them there as noo beaſtes, ſwyne, nor other vermyn hurte them. And thou muſte knowe, that all hole footed fowles wyll ſytte a moneth, and all clouen footed fowles wyll ſytte but three wekes, excepte a peyhenne, and greatte fowles, as cranes, buſtardes, and ſuche other. And whan they haue broughte forthe theyr byrdes, to ſee that they be well kepte from the gleyd, crowes, fullymartes, and other vermynne. And in the begynnynge of Marche, or a lyttell afore, is tyme for a wyfe to make her garden, and to gette as many good ſedes and herbes as ſhe canne, and ſpecially ſuche as be good for the potte, and to eate: and as ofte as nede ſhall requyre, it muſte be weded, for els the wedes wyl ouergrowe the herbes. And alſo in Marche is tyme to ſowe flaxe and hempe; for I haue harde olde houſwyues ſaye, that better is Marche hurdes, than Apryll flaxe, the reaſon appereth: but howe it ſhulde be ſowen, weded, pulled, repeyled, watred, waſhen, dryed, beaten, braked, tawed, hecheled, ſpon, wounden, wrapped, and wouen, it nedeth not for me to ſhewe, for they be wiſe ynough, and therof may they make ſhetes, bordclothes, towels, ſhertes, ſmockes, and ſuche other neceſſaryes, and therfore let thy dif-

diſtaffe be alwaye redye for a paſtyme, that thou be not ydle. And vnlouted a woman can not gette her lyuynge honeſtely with ſpynnynge on the diſtaffe, but it ſtoppeth a gap, and muſte nedes be had. The bolles of flaxe, whan they be ripeled of, muſt be rideled from the wedes, and made drye with the ſon, to get out the ſedes. Howe be it, one maner of linſede, called loken ſede, wyll not open by the ſon: and therfore, whan they be drye, they muſte be ſore bruiſed and broken, the wiues knowe howe, and than winowed and kepte drye, tyll yere tyme come agayn. Thy female hempe muſt be pulled from the churle hempe, for that beareth no ſede, and thou muſt do by it, as thou dydeſt by the flax. The churle hempe beareth ſede, and beware that byrdes eate it not, as it groweth: the hemp therof is not ſoo good as the female hempe, but yet it wyll do good ſeruyce. May fortune ſomtime, that thou ſhalt haue ſo many thinges to do, that thou ſhalt not well knowe where is beſt to begyn: Than take hede, which thing ſhulde be the greatteſt loſſe, if it were not done, and in what ſpace it wold be done; than thinke what is the greateſt loſſe, and there begyn. But in caſe that thynge, that is of greateſte loſſe, wyll be longe in doynge, and thou myghteſte do thre or foure other thynges in the meane whyle, thanne loke well, if all theſe thynges were ſette together, whiche of them were the greatteſt loſſe, and if all theſe thynges be of greater loſſe, and may be all done in as ſhorte ſpace as the other, than doo thy many thynges fyrſte.

It is conuenyente for a houſbande, to haue ſhepe of his owne for many cauſes, and than maye his wife haue part of the woll, to make her huſbande and her ſelfe ſome clothes. And at the leaſte waye, ſhe maye haue the lockes of the ſhepe, eyther to make clothes or blankettes, and couerlettes, or bothe: and if ſhe haue no woll of her owne,

ſhe

ſhe maye take wol to ſpynne of clothe makers, and by that meanes ſhe maye haue a conuenyent lyuynge, and many tymes to do other warkes. It is a wyues occupation, to wynowe all maner of cornes, to make malte, to waſhe and wrynge, to make heye, ſhere corne, and in time of nede to helpe her huſbande to fyll the mucke wayne or dounge carte, dryue the ploughe, to loode hey, corne, and ſuche other. And to go or ride to the market, to ſel butter, cheſe, mylke, egges, chekyns, capons, hennes, pygges, geſe, and all maner of cornes. And alſo to bye all maner of neceſſarye thynges belongynge to housholde, and to make a trewe rekenynge and accompte to her houſbande, what ſhe hath receyued, and what ſhe hath payed. And yf the houſbande go to the market, to bye or ſell, as they ofte do, he than to ſhewe his wife in lyke maner. For if one of them ſhoulde vſe to deceyue the other, he deceyueth hym ſelfe, and he is not lyke to thryue; and therfore they muſte be trewe eyther to other. I coulde peraduenture ſhewe the houſbandes dyuerſe poyntes, that the wyues deceyue them in: and in lyke maner, howe huſbandes deceyue theyr wyues: but if I ſhulde do ſo, I ſhulde ſhewe mo ſubtyll poyntes of deceypt, than eyther of them knewe of before; and therfore me ſemeth beſte to holde my peace, leaſt I ſhoulde do as the knyght of the toure dyd, the whiche had many fayre doughters, and of fatherly loue that he ought to them, he made a boke, to a good entente, that they myghte eſchewe and flee from vyces, and folowe vertues. In the whiche boke he ſhewed, that if they were wowed, moued, or ſtyred by any man, after ſuche a maner as he there ſhewed, that they ſhulde withſtande it. In the whiche boke he ſhewed ſo many wayes, howe a man ſhoulde atteyne to his purpoſe, to brynge a woman to vice, the whiche wayes were ſo natu-

rall,

rall, and the wayes to come to theyr purpoſe were ſoo ſubtylly contryued, and craftely ſhewed, that harde it wold be for any woman to reſyſte or deny theyr deſyre. And by the ſayd boke hath made bothe the men and the women to knowe more vyces, ſubtyltye, and crafte, than euer they ſhulde haue knowen, if the boke had not ben made: in the whiche boke he named hym ſelfe the knight of the towre. And thus I leue the wyues to uſe theyr occupations at theyr owne diſcreation.

To kepe Meaſure in Spendynge.

Nowe thou huſbande and huſwyfe, that haue done your diligence, and cure, accordynge to the fyrſte artycle of the philoſopher, that is to ſaye, Adhibe curam. And alſo haue well remembred the ſayeng of wyſe Solomon, Quod ocioſus non gaudebit cum electis in celo: ſed lugebit in eternum cum reprobis in inferno: Thanne ye muſt remembre, obſerue, and kepe in mind, the ſeconde article of the ſayinge of the philoſopher, that is to ſaye, Tene menſuram. That is to ſaye, in englyſhe, holde and kepe meaſure. And accordynge to that ſayenge, I lerned two verſes at grammer ſchole, and they be theſe, Qui plus expendit, quam rerum copia tendit: Non admiretur, ſi pauper tare grauetur: He that dothe more expende, thanne his goodes wyll extende, merueyle it ſhall not be, thoughe he be greued with pouertee. And alſo accordynge to that ſayenge, ſpeketh ſaynćte Paule, and ſaythe, Iuxta facultates faciendi ſunt ſumptus, ne longi temporis victum, breuis hora conſumat. That is to ſaye, After thy faculty or thy hanoure make thyne expences, leſte thou ſpende in ſhorte ſpace, that thynge, that thou ſhouldeſt lyue by longe. This texte toucheth euery manne, from the hyeſt degree to the loweſte: wherfore it is neceſſary to euery

uery manne and womanne to remembre and take good hede there vnto, for to obſerue, kepe, and folowe the ſame; but bycauſe this texte of ſaynéte Paule is in latyn, and hvſbandes commonely can but lyttell laten, I fere, leaſte they can not vnderſtande it. And thoughe it were declared once or twyſe to theym, that they wolde forgette it: wherfore I ſhall ſhewe to theym a texte in englyſhe, and that they maye well vnderſtande, and that is this, Eate within thy tedure.

To eate within the Tedure.

Thou huſbande and huſwife, that intend to folowe the ſayinge of the philoſopher, that is to ſaye, kepe meaſure, you muſte ſpare at the brynke, and not at the bottom, that is to vnderſtande, in the begynnynge of the yere, ſellynge of thy cornes, or ſpendynge in thy houſe, vnto the tyme that thou haue ſowen agayne thy wynter corne, and thy lente corne, and than ſe what remayneth to ſerue thy houſe, and of the ouerplus thou mayſte ſell and bye ſuche other neceſſaryes, as thou muſt nedes occupie. And if thou ſpende it in the begynnynge of the yere, and ſhall want in the hynder ende, than thou doſte not eate within thy tedure, and at the laſte thou ſhalte be punyſhed, as I ſhal proue the by enſample. Take thy horſe, and go tedure him vpon thyne owne lees, flytte hym as ofte as thou wylte, no manne wyll ſaye wronge thou doſte; but make thy horſe ſo longe a tedure, that whan thou haſte tyed hym vppon thyne owne lees, his tedure is ſo longe, that it recheth to the middes of an other mans lees or corne: nowe haſte thou gyuen hym to moche lybertye, and that man, whoſe corne or graſſe thy horſe hath eaten, wyll be greued at the, and wyll cauſe the to be amerced in the court, or elles to make hym amendes, or bothe. And if thy horſe breake his tedure, and

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go at large in euery man's corne and graſſe, than commeth the pynder, and taketh hym, and putteth hym in the pynfolde, and there ſhall he ſtande in priſon, without any meate, vnto the tyme thou haſt payde his raunſome to the pynder, and alſo make amendes to thy neyghbours, for diſtroyenge of theyr corne. Ryght ſo, as long as thou eateſt within thy tedure, that thou nedeſt not to begge nor borowe of noo man, ſoo longe ſhalte thou encreaſe and growe in rycheſſe, and euery man wyll be content with the. And if thou make thy tedure to longe, that thyne owne porcyon wyll not ſerue the, but that thou ſhalte begge, borowe, or bye of other: that wyll not longe endure, but thou ſhalte fall in to pouertye. And if thou breake thy tedure, and ren ryot at large, and knowe not other mennes goodes frome thyne owne, than ſhall the pynder, that is to ſaye, the ſheryffe and the bayly areſte the, and putte the in the pynfolde, that is to ſay, in priſon, there to abyde tyll the truth be knowen: and it is meruayle if thou ſcape with thy lyfe; and therfore eate within thy tedure.

A ſhorte Leſſon for the Huſbande.

One thinge I wyl aduiſe the to remembre, and ſpecially in wynter tyme, whan thou ſytteſte by the fyre, and haſt ſupped, to conſyder in thy mynde, whether the warkes that thou, thy wyfe, and thy ſeruauntes ſhall do, be more auauntage to the, than the fyre and candell lyghte, meate and drynke that they ſhall ſpende, and if it be more auantage, than ſyt ſtyll: and if it be not, than go to thy bedde and ſlepe, and be vppe betyme, and breake thy faſte before day, that thou mayſte be all the ſhorte wynters day about thy buſynes. At grammer ſcole I lerned a verſe, that is this, Sanat, ſanctificat, et ditat ſurgere mane. That is to ſay, Erly ryſyng maketh a man hole in body, holer in ſoule,

ſoule, and rycher in goodes. And this me ſemeth ſhuld be ſufficient inſtruction for the huſbande to kepe meaſure.

Howe Men of hye Degree do kepe Meaſure.

To me it is doubtefull, but yet me ſemeth, they be rather to lyberall in expences, than to ſcarce, and ſpecyally in three thynges. The fyrſte is prodigalytie in outragious and coſtely aray, fer aboue meaſure: the ſeconde thynge is coſtely charge of delycyous meates and drynkes: the thyrde is outragious playe and game, ferre aboue meaſure. And nowe to the fyrſte poynte.

Prodigalite in outragious and coſtely Aray.

I haue ſeen bokes of accompte of the yomen of the wardropes of noble men, and alſo inuentorys made after theyr deceaſe of their apparell, and I doubte not, but at this daye, it is xx tymes more in value, than it was to ſuche a man of degree as he was L. yere a go: and many tymes it is gyuen away, er it be halfe worne, to a ſymple man, the whiche cauſeth hym to weare the ſame: and an other ſymple man, or a lyttell better, ſeynge him to weare ſuche rayment, thynketh in his mynde, that he maye weare as good rayment as he, and ſo cauſeth hym to dye ſuche other, to his great coſte and charge, aboue meaſure, and an yll enſample to all other: and alſo to ſee mens ſeruantes ſo abuſed in theyr aray, theyr cotes be ſo ſyde, that they be fayne to tucke them vp whan they ryde, as women do theyr kyrtels whan they go to the market or other places, the whiche is an ynconuenient ſyght. And ferthermore, they haue ſuche pleytes vpon theyr breſtes, and ruffes vppon theyr ſleues, aboue theyr elbowes, that yf theyr mayſter, or theym ſelfe, hadde neuer ſo greatte nede, they coude not ſhoote one ſhote, to hurte

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theyr ennemyes, tyll they hadde caſte of theyr cotes, or cut of theyr ſleues. This is fer aboue meaſure, or common weale of the realme. This began fyrſte with honour, worſhip, and honeſty, and it endeth in pryde, preſumption, and pouertye, wherof ſpeketh ſaint Auſtin, Quemcunque ſuperbum eſſe videris, diaboli filium eſſe ne dubites: That is to ſay, who ſo euer thou ſeeſt, that is proude, dout the not, but he is the diuels chylde: wherfore agaynſt pryde he byddeth the remembre, Quid fuiſti, quid es, et qualis poſt mortem eris: That is to ſay, what thou were, what thou art, and what thou ſhalte be after thy death. And S. Bernarde ſaythe, Homo nihil aliud eſt, quam ſperma fetidum, ſaccus ſtercorum, et eſca vermium: That is to ſaye, A man is nothynge but ſtynkynge fylthe, a ſacke of dounge, and wormes meate. The whiche ſayinges wolde be remembred, and than me ſemeth this is ſufficient at this time for the firſt point of the thre.

Of delycyouſe Meates and Drynkes.

Howe coſtely are the charges of delycious meates and drynkes, that be nowe moſt commonly vſed, ouer that it hath ben in tymes paſte, and howe fer aboue meaſure: for I haue ſeen bokes of accompte of houſeholde, and brumentes vpon the ſame, and I doubte not, but in delycyous meates, drinkes, and ſpyces, there is at this daye foure tymes ſo moche ſpent, as was at theſe dayes to a lyke man in degree, and yet at that tyme there was as moche beſe and mutton ſpent as is nowe, and as many good houſholdes kept, and as many yomenne wayters therin, as be nowe. This began with loue and charytye, whan a lorde, gentylman, or yoman, deſyred or prayed an other to come to dyner or ſoupper, and bycauſe of his commynge, he wolde haue a dyſhe or two mo

than he wolde haue had, if he had ben away. Than of very loue he, remembryng howe louyngely he was bydden to dynner, and howe well he fared, he thynketh of very kyndnes he muste nedes byd hym to dyner agayne, and soo ordeyneth for hym as many maner of suche dyshes and meates, as the other man dyd, and two or iii mo; and thus by lyttel and lytell, it is commen ter aboue measure. And begon of loue and charyte, and endeth in pryde and glotony, wherof sayntē Jerome sayth, Qui post carnem ambulant, in ventrem et libidinem pronī sunt, quasi irrationabilia iumenta reputantur. That is to say, They that walke, and be redy to fulfill the luft of the flesshe and the bely, are taken as vnreasonable beastes; and sayncte Gregory sayth, Dominante vicio gule, omnes virtutes per luxuriam et vanam gloriam obruuntur: That is to saye, where the vice of glotony hath domination, all vertues by luxury and vayneglory are cast vnder: the whiche sayinges wold in lykewise be remembred, and this me semeth sufficient for the ii poynte of the thre.

Of outragious Playe and Game.

It is conuenientē for euerye man, of what degree that he be of, to haue playe and game accordyng to his degree. For Cato sayth, Interpone tuis interdum gaudia curis: Amonge thy charges and busynes thou muste haue some tyme ioye and myrthe, but nowe adayes it is doone ferre aboue measure. For nowe a poore man in regarde wyll playe as great game, at all maner games, as gentylmen were wont to do, or greater, and gentilmen as lordes, and lordes as prynces, and ofte tymes the great estates wyll call gentylmen, or yomen, to play with them at as great game as they do, and they call it a disport, the whiche me semeth a very newe name to it, for it displeaseth some

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of them er they departe, and ſpecyall god, for myſpendynge of his goodes and tyme. But if they played ſmalle games, that the poore man that playeth myght beare it thoughe he loſte, and bate not his countenaunce, than myght it be called a good game, a good playe, a good ſporte, and a paſtyme. But whan one ſhall loſe vpon a day, or vpon a nyght, as moche money as wold fynde hym and all his houſe meate and drynke a moneth, or a quarter of a yere or more, that maye be well called a diſporte, or a diſpleaſure, and ofte tymes by the meanes therof, it cauſeth theym to ſell they landes, dyſheryte the heyres, and may fortune to fall to theſte, robbery, or ſuche other, to the great hurte of them ſelfe, and of theyr chyldren, and to the diſpleaſure of god: and they ſo doinge, lyttel do they pondre or regarde the ſaying of ſaynt Paule, Iuxta facultates faciendi ſunt ſumptus, ne longi temporis victum breuis hora conſumat: This play begun with loue and charite, and oft times it endeth with couetous, wrath, and enuy. And this me thynketh ſhoulde be a ſufficient inſtruction for kepynge of meaſure.

A Prologue of the thyrde Sayinge of the Philoſopher.

Nowe thou houſbande and houſewife, that haue done your diligence and cure about your huſbandrye and huſwyfry, accordynge to the fyrſte ſayenge of the philoſopher, Adhibe curam. And alſo haue well remembred and fulfylled the ſeconde ſayinge of the ſayde philoſopher, Tene menſuram: I doubte not but ye be ryche accordyng to the thyrde ſayinge of the ſayde philoſopher, Et eris diues. Nowe I haue ſhewed you the ſayinge of the philoſopher, wherby you haue goten moche worldely poſſeſſion, me ſemeth it were neceſſary to ſhewe you howe ye maye gette heuenly poſſeſſions, accordynge to the ſayenge of our lorde

in his goſpel, Quid prodeſt homini, ſi vniuerſum mundum lucretur, anime vero ſue detrimentum paciatur: What profyteth it to a man, thoughe he wyn all the worlde, to the hyndraunce and loſyng of his ſoule. Howe be it, it ſhoulde ſeme vnconuenient for a temporall man, to take vpon hym, to ſhewe or teache any ſuche ſpirytuall matters: and yet there is a great diuerſytie betwene predication and doctrine.

A Diuerſitie betwene Predication and Doctrine.

As ſaynɛte Jherome ſaythe, there is greate difference or diuerſitie, betwene preachinge and doctrine. A preachyng or a ſermon is, where a conuocation or a gatherynge of people on holye dayes, or other dayes, in churches or other places, and times ſette and ordeyned for the ſame. And it belongeth to theym that be ordeyned there vnto, and haue iuriſdiction and auctorytie, and to none other. But euery man may lawefully enforme and teache his brother, or any other, at euery tyme and place behouable, if it ſeme expedient to hym, for that is an almes dede, to the whiche euery man is holden and bounde to do, accordyng to the ſayenge of ſaynt Peter, Vnuſquiſque, ſicut accepit gratiam in alter utrum illam adminiſtare debet. That is to ſaye, as euery man hath taken or receyued grace, he oughte to mynyſter and ſhewe it forthe to other. For as Chriſoſtome ſaythe, great merite is to hym, and a great reward he ſhall haue in tyme to come, the which writeth or cauſeth to be writen, holy doctrine, for that entent, that he may ſe in it, howe he may lyue holylye, and that other maye haue it, that they maye be edyfyed or ſanctyfyed by the ſame; for he ſaythe ſurely, knowe thou, that howe many ſoules be ſaued by the, ſoo many rewardes thou ſhalte haue for eyther. For ſaynt Gregory ſaythe, Nullum ſacrificium ita placet deo,

ded, ſicut zelus animarum: There is no ſacrifyce that pleaſeth god ſo moche, as the loue of ſoules. And alſo he ſaythe, Ille apud deum maior eſt in amore, qui ad eius amorem plurimos trahit: He is greateſte in fauour with god, that draweth moſte men to the loue of god. Wherfore me ſemeth, it is conuenient to enforme and ſhewe them, how they maye gette heuenly poſſeſſions, as well as I haue ſhewed them to get worldly poſſeſſions. Than to my purpoſe, and to the poynt where I lefte, nowe thou art ryche.

What is Rycheſſe.

It is to be vnderſtande what is rycheſſe, and as me ſemeth, rycheſſe is that thynge, that is of goodnes, and can not be taken awaye from the owner, neyther in his temporall lyfe, nor in the lyfe euerlaſtynge. Than theſe worldly poſſeſſions, that I haue ſpoken of, is no richeſſe, for why, they be but floures of the worlde. And that may be wel conſydered by Job, the whiche was the rycheſt man of worldely poſſeſſions, that was lyuynge in thoſe daies, and ſodeynely he was the pooreſt man agayne that coulde be lyuynge, and all the whyle he toke pacyence, and was content, as appereth by his ſayenge, Dominus dedit, dominus abſtulit: ſicut domino placuit, ita factum eſt, ſit nomen domini benedictum: Our lorde hath gyuen it, our lorde hath taken it awaye, and as it pleaſeth our lorde, ſo be it, bleſſed be the name of our lorde. The whiche Job may be an enſample to euery true chryſten man, of his pacyence and good liuing in tribulation, as appereth in his ſtorye, who that lyſte to rede therin. And ſaynte Auſtyne ſaythe, Qui terrenis inhiat, et eterna non cogitat, vtriſque in futuro carebit: He that gathereth in worldly thynges, and thynketh not vppon euerlaſtynge thynges, ſhall wante bothe in tyme to come. For

ſaynɛte Ambroſe ſaythe, Non ſunt bona hominis, que ſecum ferre non poteſt: They are not the goodes of man, the whiche he can not beare with him. And ſaynte Bernarde ſaythe, Si veſtra ſint, tollite vobiſcum: Yf they be yours, take them with you. Than it is to be vnderſtande, what goodes a man ſhall take with hym. And theſe be the good dedes and warkes that thou doſte here in this temporall lyfe, wherof ſpeketh Cryſoſtome: Fac bene, et operare iuſtitiam, vt ſpem habeas apud deum, et non deſperabis in terra: Doo well, and worke ryghtwyſly, that thou mayſte haue truſte in god, and that thou be not in deſpayre in this worlde. Accordynge to that ſaythe the prophete Dauyd: Iunior fui, etenim ſenui, et non vidi iuſtum derelictum, nec ſemen eius querens panem: I haue ben yonge, and I haue waxen olde, and I haue not ſeen a ryghtwyſe man forſaken, nor his chyldren ſekynge theyr breade.

What is the Propertie of a riche Man.

In myne opynyon the propertye of a ryche manne is, to be a purchaſer; and if he wyll purchaſe, I councell hym to purchaſe heuen. For ſaynɛte Auſtyne ſaythe, Regnum cœlorum nulli clauditur, niſi illi, qui ſe excluſerit: The kyngedome of heuen is to noo man cloſed, but to hym that wyll putte oute hym ſelfe; wherfore this texte maye gyue the a courage to preſſe thy mynde, to make there thy purchaſe. And Salomon ſaythe, Quod mali carius emunt infernum, quam boni cœlum: Ill men bye hell derer, thanne the good men bie heuen; and that me ſemeth maye well be proued by a common enſample: As if I had a M. ſhepe to ſell, and dyuers men come to me, and bye euery manne a L. of the ſhepe, all of one price, to paye me at dyuers dayes. I am agreed, and graunt them theſe dayes; ſome of the menne

menne be good, and kepe theyr promeſſe, and paye me at theyr dayes, and ſome of theym doo not paye me: wherfore I ſue theym at the lawe, and by courſe of the common lawe, I doo recouer my duetie of them, and haue theyr bodyes in priſone for execution, tylle they haue made me payment. Nowe theſe men, that haue broken me promeſſe, and payed not theyr dewetye, bye theyr ſheepe derer thanne the good menne bought theyrs. For they haue impryſonment of theyr bodyes, and yet muſt they pay theyr duetyes neuer the leſſe, or elles lye and dye there in pryſon: the whiche ſheepe be derer to them, than to the good men, that kepte theyr promes. Righte ſo euery man chepeth heuen, and god hath ſette on it a pryce, and graunted it to euery man, and giuen to them dayes of payment: the pryce is all one, and that is, to kepe his commaundementes duryng theyr lyues: the good men kepe his commaundementes, and fulfyll theyr promeſſe, and haue heuen at theyr deceaſe. The yll men breake promeſſe, and kepe not his commaundementes; wherfore at theyr deceaſe they be put in pryſon, that is to ſay in hell, there to abyde his ryghtuouſenes. And ſoo the yll men bye hell derer, than the good menne bye heuen. And therfore it is better, to forgoo a lyttell pleaſure, or ſuker a lyttell payne in this worlde, than to ſuffer a moche greatter and a lenger payne in an other worlde. Nowe ſythe helle is derer than heuen, I aduyſe the ſpecyally to bye heuen, wherin is euerlaſtynge ioye without ende.

What Ioyes or Pleaſures are in Heuen.

Saynt Auſtyn ſaythe, Ibi erunt quecunque ab hominibus deſiderantur, vita et ſalus, copia glorie, honor, pax, et omnia bona: That is to ſaye, There ſhall be euery thynge that any man deſyreth, there is lyfe, helth, plenty of ioye, honour,

peace, and all maner of goodnes: what wolde a man haue more. And ſaynt Paule ſayth, Oculus non vidit, nec auris audiuit, nec in cor hominis aſcendit, que preparauit deus diligentibus ſe: That is to ſay, The eye hath not ſeen, nor the eares hath herde, nor the herte of a man hath thought of ſo goodly thynges, that god hath ordeyned for theym that loue hym. O what a noble acte that were for an huſbande or houſwyfe, to purchaſe ſuche a royall place in heuen, to whiche is no comparyſon. Than it is to be knowen, what thynge pleaſeth god moſt, that we myght do it.

What Thynges pleaſeth God moſt.

By the texte of ſaynéte Paule, before ſayd, loue pleaſeth god aboue al thinge, and that maye be well proued by the ſayinge of our lorde hym ſelfe, where he ſaythe, Da mihi cor tuum, et ſufficit mihi: Gyue me thy harte, and that is ſufficiente for me; for he that hath a mannes harte, hath all his other goodes: what is this mans harte: it is nothynge elles but very trewe loue. For there can be no true loue, but it commeth meryly and immediately from the harte: and if thou loue god entyerlye with thy harte, than wylte thou do his commaundementes. Than it wolde be vnderſtande and knowen, whiche be his commandementes, that a man may obſerue and kepe them.

What be Goddes Commaundementes.

There be in all x commandementes, the which were to long to declare, but they be all concluded and comprehended in two, that is to ſay, Diliges dominum deum tuum ſuper omnia: Et proximum tuum ſicut te ipſum: Loue thy lorde god aboue al thing, and thy neyghboure as thy ſelfe. Theſe be lyghte commaundementes, and nature byndeth a man to fulfyll, obſerue, and kepe them, or els he

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is not a naturall man, remembryng what god hath doone for the. Fyrſte he hath made the, to the ſymylytude and lykenes of his owne ymage, and hathe gyuen to the in this worlde dyuerſe poſſeſſions, but ſpecyally he hath redemed thy ſoule ypon the croſſe, and ſuffered great payne and paſſion, and bodelye deathe for thy ſake: what loue, what kyndenes was in hym, to doo this for the? what couldeſt thou deſyre hym to do more for the? and he deſyreth nothynge of the agayne, but loue for loue: what can he deſyre leſſe?

Howe a Man ſhulde loue God and pleaſe hym.

Svrelye a man maye loue god, and pleaſe hym very many wayes: but fyrſte and principally, he that wyll loue god, and pleaſe hym, he muſte doo as it is ſayde in Symbalo Athanaſii: Quicunque vult ſaluus eſſe, ante omnia opus eſt, vt teneat catholicam fidem: Who ſo euer wyll be ſaued, aboue all thynge he muſt nedes be ſtedfaſt in the faythe of holy churche. And accordynge to that, ſaythe ſaynćte Paule, Sine fide impoſſibile eſt placere deo: Without faythe, it is impoſſible to pleaſe god. And Seneca ſayth, Nichil retinet, qui fidem perdidit: There abydeth no goodnes in hym, that hath loſte his faythe. And ſoo thou mayſte wel perceyue, that thou canſt not loue nor pleaſe god, without perfyte fayth. And ferther more thou mayſte not preſume to ſtudy, nor to argue thy faithe by reaſon: For ſaynte Gregory ſaythe, Fides non habet meritum, vbi humana ratio prebet experimentum: Faythe hath noo meryte, where as mannes reaſone proueth the ſame. This faythe is a pryncypall ſygne, that thou loueſte god. Alſo thy good dedes, and thy warkes, is a good ſygne, that thou loueſte god. For ſaynt Iherome ſaythe, Vnuſquiſque, cuius opera facit, eius filius appellatur: Whoſe warkes euerye man dothe, his ſon or

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ſeruaunt he is called. And ſayncte Bernarde ſaythe, Efficatior eſt vox operis, quam vox ſermonis: The dedes and the warkes of a man is more euydente proſe, than his wordes. The fulfyllynge of the vii workes of mercye is an other ſpecyall ſygne, that thou loueſt god: and many mo there be, which were to longe to reherſe them all.

Howe a Man ſhulde loue his Neyghbour.

Thou muſt loue thy neyghboure as thy ſelfe, wherin thou ſhalt pleaſe god ſpecially; for if thou loue thy neyghbour as thy ſelfe, it foloweth by reaſon, that thou ſhalte do nothynge to hym, but ſuche as thou woldeſt ſhulde be done to the. And that is to preſume, that thou woldeſt not haue any hurte of thy body, nor of thy goodes, done vnto the, and lykewyſe thou ſhuldeſt none do vnto hym. And alſo if thou woldeſt haue any goodnes done vnto the, eyther in thy bodye, or in thy mouable goodes, lykewyſe ſhuldeſt thou do vnto thy neyghbour, if it lye in thye power, accordynge to the ſayinge of ſaynte Gregorye, Nec deus ſine proximo, nec proximus vere diligitur ſine deo: Thou canſte not loue god, without thou loue thy neyghbour, nor thou canſt not loue thy neighbour, without thou loue god: wherfore thou muſte fyrſte loue god pryncypallye, and thy neyghbour ſecondaryly.

Of Prayer that pleaſeth God very moche.

Prayer is honour and laude to god, and a ſpecyall thynge that pleaſeth hym moche, and is a greate ſygne, that thou loueſt god, and that thou arte perfyte and ſtedfaſte in the faythe of holy churche: and that it is ſo, it maye be well conſydered by our fore fathers, that haue for the loue and honour of god made churches: and a man muſte dayly, at ſome conuenyente tymes, exercyſe and

and vſe prayer hym ſelfe, as he oughte to doo. For ſayat Ambroſe ſayth, Relicto hoc, ad quod teneris, ingratum eſt ſpiritui ſancto quicquid aliud operatis: If thou leaue that thynge vndone, that thou arte bounde to doo, it is not acceptable to god, what ſo euer thou dooſte elles. Than it is neceſſarye, that thou do praye, and a poore manne doynge his labour trewely in the daye, and thinketh well, prayeth well: but on the holye daye, he is bounde to come to the church, and here his diuyne ſeruyce.

What Thynge letteth Prayer.

There be two impedimentes, that lette and hynder prayer, that it maye not be heade. And of the fyrſte impediment ſpeketh Yſaye the prophete; Quia manus veſtre plene ſunt ſanguine, i. peccato ideo non exaudiet vos dominus: Bycauſe your handes be full of bloude, that is to ſaye, full of ſynne; therfore our lorde dothe not graciouſely here you. And alſo proverbiorum tertio. Longe eſt dominus ab impiis, et orationes iuſtorum exaudiet: Our lorde is ferre fro wycked men, and the prayers of ryghteuyſe men he gracyouſly hereth. And ſaynte Bernarde ſaythe, Quia preceptis dei auertitur, quod in oratione poſtulat non meretur: He that dothe not goddes commaundementes, he deſerueth not to haue his prayer harde. The ſeconde impediment ſaythe Anaſtaſius is, Si non dimittis iniuriam, que tibi facta eſt, non orationem pro te facis, ſed maledictionem ſuper te inducis: If thou forgyue not the wronge done vnto the, thou dooſte not praye for thy ſelfe, but thou enducaſt goddes curſe to fall vppon the. And Iſodorus ſaythe, Sicut nullum in vulnere proficit medicamentum, ſi adhuc ferrum in eo ſit: ita nihil proficiat oratio illius, cuius adhuc dolor in mente vel odium manet in pectore: Lyke as the

playſter

playſter or medycyne can not heale a wounde, if there be any yren ſtyckinge in the ſame; ryghte ſoo the prayer of a man profyteth hym not, as longe as there is ſorowe in his mynde, or hate abydynge in his breſte. For ſayncte Auſtyne ſaythe, Si deſit charitas, fruſtra habentur cetera: If charitie wante, all other thynges be voyde. Wherfore thou muſte ſe that thou ſtande in the ſtate of grace, and not infecte with deedly ſynne, and than praye if thou wylt be harde.

Howe a Man ſhulde praye.

It is to be vnderſtande, that there be dyuers maner of prayinges, Quedam publica, et quedam priuata: That is to ſaye, ſome openlye, and ſome priuately. Prayer openly muſte nedes be done in the churche by the mynyſtratours of the ſame people: for it is done for all the comynaltye, and therfore the people in that oughte to conferme theym ſelfe to the ſayde mynyſtratours, and there to be preſente to praye vnto god after a dewe maner. Oratio priuata. The prayer pryuately done, oughte to be doone in ſecrete places, for two cauſes; for prayer eleuateth and lyfteth vp a mannes mynde to god. And the mynde of man is ſooner and better lyfte vppe whan he is in a pryuye place, and ſeparate frome multytude of people. An other cauſe is to auoyde vaynglory that myghte lyghtely enſue or ryſe thervppon, whan it is doone openly; and therof ſpeketh our ſauyour, where he ſayth, Cum oratis, non eritis ſicut hypocritæ, qui amant in ſinagogis, et in angulis platearum ſtantes orare: That is to ſaye, whan ye praye, be not you as the hypocrytes, the whiche loue to ſtande in theyr ſynagoges and corners of hyghe wayes to praye. Alſo ſom folkes pray with the lyppes or mouthe, and not with the herte; of whome ſpekethe our lorde by his prophete, Hic labiis

labiis me honorant, cor autem eorum longe eſt a me: They honour me with theyr mouthe, and theyr hertes be ferre frome me. And ſaynɛte Gregory ſaythe, Quid prodeſt ſtrepitus labiorum vbi mutum eſt cor? What profyteth the labour of the mouthe, where the herte is dombe? And Iſodore ſaythe, Longe quippe a deo eſt animus, qui in oratione cogitationibus ſeculi fuerit occupatus: His ſoule is far from god, that in his prayer his mynde is occupied in warkes of the worlde. There be other that pray both with the mouth and hart; of whom ſpeketh ſaynɛte John, x. Veri adoratores, adorabunt patrem in ſpiritu et veritate: The true prayers wylle worſhyp the father of heauen in ſpirite and with trouthe. Iſodorus ſaythe, Tunc veraciter oramus, quando aliunde non cogitamus: Than we praye truely, whan we thynke on nothynge elles. Richardus de Hampole. Ille deuote orat, qui non habet cor vacabundum in terrenis occupationibus, ſed ſublatum ad deum in cœleſtibus: He prayeth deuoutly, that hath not his harte wauerynge in worldelye occupations, but alwaye ſubleuate and lyfte vppe to god in heuen. There be other that praye with the harte, vi. Mat. vi. Tu autem cum oraueris, intra cubiculum tuum, i. in loco ſecreto et clauſo hoſtio, ora patrem tuum: Whan thou ſhalte praye, entre into thy chambre or oratory, and ſteke the doore, and praye to the father of heuen. Iſodorus, Ardens oratio eſt non labiorum ſed cordium, potius enim orandum eſt corde quam ore: The hoter prayer is with the harte than with the lyppes: rather pray with thy herte than with thy mouth. Regum primo. Anna loquebatur in corde: Anne ſpake with the harte.

A Meane

A Meane to put away ydle Thoughtes in Prayinge.

And to auoyde wauerynge myndes in worldlye occupations whanne thou ſhalte praye, I ſhall ſhewe vnto you the beſte experience that euer I couide fynde for the ſame, the whiche haue benne moche troubled therwith, and that is this: He that can rede and vnderſtande latyne, let hym take his booke in his hande, and looke ſtedfaſtely vppon the ſame thynge that he readeth and ſeeth, that is no trouble to hym, and remembre the englyſhe of the ſame, wherin he ſhall fynde greatte ſwetenes, and ſhall cauſe his mynde to folowe the ſame, and to leaue other worldly thoughtes. And he that canne not reade nor vnderſtande his Pater noſter, Aue, nor Crede, he muſte remembre the paſſyon of Chriſte, what payne he ſuffered for hym, and all mankynde, for redemynge of theyr ſoules. And alſo the miracles and wonders that god hath doone, and fyrſte what wonders were doone the nyghte of his natyuitie and byrthe. And howe he turned water in to wyne, and made the blynde to ſe, the dombe to ſpeake, the deafe to here, the lame to go, the ſycke to be hole. And howe he fed fyue thouſande with two fyſhes, and fyue barley loues, wherof was lefte xii coffyns or ſkyppes of fragmentes. And howe he reiſed Lazare from deathe to lyfe, with manye moo myracles that be innumerable to be reherſed. And alſo to remembre the ſpecyall poyntes of his paſſion, howe he was ſolde and betrayed of Judas, and taken by the iewes, and broughte before Pylate, than to kynge Herode, and to byſshoppe Cayphas, and than to Pylate agayne, that iudged hym to death, and howe he was bounde to a piller, and how they ſcurged, bobbed, mocked hym, ſpytte in his face, crowned hym with thornes, and cauſed hym to beare the croſſe to the mounte of Caluary, wher-

wherupon he was nayled both handes and fete, and wounded to the harte with a sharpe spere, and soo suffered deathe. And howe he sette out the soules of our forefathers forthe of hell; howe he rose frome deathe to lyfe, and howe ofte he appered to his discyples, and other moo. And what myracles he wroughte afterwarde, and specyallye what power he gaue to his dyscyples, that were noo clerkes, to teache and preche his faythe, and worke many myracles, and specyally whan they preached before menne of dyuers nations and languages, and euerye man vnderstode them in their own language, the whiche is a sygne that god wolde haue euery manne saued, and to knowe his lawes, the whiche was a myracle able to conuerte all the infydeles, heretykes, and lollers in the worlde.

A Meane to auoyde Temptation.

It is ofte tymes seen, that the holyer that a man is, the more he is tempted, and he that soo is, maye thanke god therof; for god of his goodnes and grace hath not gyuen to the dyuell auctoritie nor power, to attempte any man ferther and aboue that, that he that is so tempted, maye withstande. For sayncte Gregory sayth, Non est timendum hostis, qui non potest vincere nisi volentem: An enemye is not to be dradde, the whiche maye not ouercome, but if a manne be wyllynge. And it is to presume, that he that is soo tempted, standeth in the state of grace. For sayncte Ambrose saythe, Illos diabolus vexare negligit, quos iure hereditario se possidere sentit: The dyuell despyseth to vexe or trouble those, the whiche he seeth him selfe to haue in possessyon by ryght inheritaunce. And if thou be so tempted, vexed, or troubled, I shall shewe vnto the two verses, that if thou do therafter, thou shalte be eased of thy temp-

temptacyon, and haue greatte thanke and laude of god, and rewarde therfore; theſe be the verſes:

Hoſtis non ledit, niſi cum temptatus obedit.
Eſt leo ſi ſedit, ſi ſtat quaſi muſca recedit.

That is to ſay, The goſtly enemy hurteth not, but whan he that is tempted obeyeth to his temptation. Than his ghoſtly enemy plaieth the lyon, if that he that is ſo tempted ſyt ſtyll and obey to hym. And if he that is tempted, ſtande ſtyfly agaynſte hym, the ghoſtlye ennemye flyeth awaye lyke a flye. This me ſemeth maye be wel proued by a famylier enſaumple. As if a lorde had a caſtell, and deliuered it to a capitayne to kepe, if there come ennemies to the caſtell, and call to the capytayn, and byd hym delyuer them this caſtell. The capytayne cometh and openeth them the gates, and delyuereth the keyes. Nowe is this caſtell ſoone wonne, and this capytayne is a falſe traytour to the lorde. But lette the capitaine arme hym ſelfe, and ſtcke the gates, and ſtande ſtyfly vpon the walle, and commaunde them to auoyde at theyr peryll, and they wyll not tary to make any aſſaut. Ryght ſo euery man is capitayne of his owne ſoule, and if thy goſtely ennemy come and tempte the, and thou that arte capytayne of thyne owne ſoule, wyll open the gates, and delyuer hym the keyes and let hym in, thy ſowle is ſoone taken pryſoner, and thou a falſe traytour to thy ſoule, and worthye to be punyſhed in pryſon for euer. And if thou arme thy ſelfe, and ſtande ſtyfly agaynſte hym, and wyll not conſente to hym, he wyll auoyde and fle away, and thou ſhalt haue a great reward for withſtandynge of the ſayde temptation.

Almes

Almes Dedes pleaſeth God moche.

Almes dedes pleſeth god very moche, and it is great ſygne that thou loueſte bothe god and thy neyghboure. And he of whome almes is aſked, oughte to conſyder thre thynges, that is to ſaye, who aſketh almes, what he aſketh, and whervnto he aſketh. Nowe to the fyrſte, who aſketh almes, Deus petit. God aſketh. For ſaynte Jerome ſayth, Quia deus adeo diligit pauperes, quod quicquid fit eis propter amorem ſuum, reputat ſibi factum. That is to ſaye, bycauſe that god loueth poore men ſoo moche, what ſomeuer thynge is gyuen vnto theym for the loue of hym, he taketh it as it were done to hym ſelfe, as it is ſayde in his goſpell, Quod vni ex minimis meis feciſtis, michi feciſtis. That thynge that ye gyue or do to the leaſt of thoſe that be myne, ye do it to me. Thanne to the ſeconde: what aſketh god? Non noſtrum, ſed ſuum. He aſketh not that thynge that is ours, but that thynge that is his owne. As ſaythe the prophete Dauid, Tua ſunt domine omnia: Et que de manu tua accepimus, tibi dedimus. Good lorde, all thynges be thyne, and thoſe thynges that we haue taken of the, of thoſe haue we gyuen the. Thanne to the thyrde: where vnto dothe god aſke? He aſketh not to gyue hym, but all onely to borowe, Non tamen ad triplas, ſilicet, immo ad centuplas. Not all onely to haue thryſe ſoo moche, but forſothe to haue an hundred tymes ſoo moche. As ſayat Auſtyn ſaythe, Miſer homo quid veneraris homini, venerare deo, et centuplum accipies, et vitam eternam poſſidebis? Thou wretched manne, why doſte thou worſhyp or dreade man: worſhyp thou god and dreade hym, and thou ſhalte receyue an hundred tymes ſo moche, and haue in poſſeſſyon euerlaſtynge lyfe, the whiche many ſolde paſſeth all

other rewardes. Prouerbiorum xiiii. Veneratur dominus, qui miseretur pauperibus. He worshyppeth our lorde, that hath mercye and pytye on poore folkes. And the glose therof sayth, Centuplum accepturus. And thou shalte receyue an L. tymes so moche. And it is to be vnderstande, that there be thre maner of almes dedes, that is to saye, Egenti largire quicquid poteris: dimittere eis a quibus lesus fueris: Errantem corrigere, et in viam veritatis reducere. That is to saye, to gyue to the nedy what thou well mayste, to forgyue theym that haue trespaced to the, and to correcte them that do amysse, and to brynge them into the waye of ryghte.

The fyrste Maner of Almes.

Egenti largire quicquid poteris. Gyue to the nedye what thou well maye; for our lorde saythe in his gospell, Date elemosinam, et omnia munda sunt vobis. Et alibi. Date, et dabitur vobis. Gyue almes, and all worldly rychesse is yours: gyue, and it shall be gyuen to you. Almes dede is a holy thynge, it encreaseth a mans welthe, it maketh lesse a mannes synnes, it lengtheth a mans lyfe, it maketh a man of good mynde, it delayeth yll tymes, and closeth all thynges, hit delyuereth a manne from deathe, it ioyneth a manne with aungelles, and seuereth hym from the dyuell, and is lyke a wall vnable to be foughten agaynst. And saynt James saythe, Sicut aqua extinguit ignem, ita elemosina peccatum. As water slecketh fyer, soo dothe almes dede slake synne. Salomon saythe, Qui dat pauperi, non indigebit. He that giueth vnto a poore man, shal neuer haue nede. And also he sayth, Qui obturat aurem suam ad clamorem pauperis, et ipse clamabit, et non exaudietur. He that stoppeth his eare at the clamoure or crie of a pore man, (he shall crye) and he

he ſhall not be gracyouſely herde. There maye no manne excuſe hym from gyuynge of almes, thoughe he be poore. And let hym doo as the poore wydowe dyd, that offered a farthynge; wherfore ſhe hadde more thanke and rewarde of god, thanne the ryche men that offered golde. And if thou mayſte not gyue a farthynge, gyue leſſe, or gyue fayre wordes, or good information, enſaumple and token: and god ſhall rewarde the bothe for thy dede and for thy good wyll. And that thou dooſte, do it with a good wyll. For ſaynte Paule ſaythe, Hilarem datorem diligit deus, God loueth a glad gyuer, and that it be of true begotten goodes. For Salomon ſaythe, De tuis iuſtis laboribus miniſtra pauperibus. Of thy trewe labours mynyſtre and gyue to the poore folkes. For Iſodorus ſaythe, Qui iniuſte tollit, iuſte nunquam tribuit. He that taketh wrongfully, can not gyue trewelye. For it is wrytten, Eccleſiaſtici xxxv. Qui de rapinis, aut vſuris, aut de furto immolat: et quaſi qui coram patre victimat filium. He that offereth of the goodes that he getteth by extortyon, uſurye, or theſte, he is lyke as a man ſlewe the ſonne in the preſence of the father. Thou mayſte ryghte well knowe, the father wolde not be well contente. Noo more wolde god be pleaſed with the gyfte of ſuche begotten goodes.

The ſeconde Maner of Almes.

Dimittere eis, a quibus leſus fueris. To forgyue theym that haue treſpaced to the, wherin thou ſhalte pleaſe god moche. For it is in the goſpell of ſaynte Marke, xi. Si non dimiſeritis aliis, nec pater veſter celeſtis dimittet vobis peccata veſtra. If you forgyue not, your father of heuen wyll not forgyue you your ſynnes. Alſo, if thou doo not forgyue other, thou ſhalte be founde a lyer, as ofte as thou ſayeſte thy Pater

noſter, where thou ſayſte, Et dimitte nobis debita noſtra, ſicut et nos dimittimus debitoribus noſtris. And forgyue to vs our dettes, as we forgyue to our detters. By theſe dettes maye be vnderſtande the thynges that we oughte to do to god, and doo not them. And alſo the treſpaces, and the ſynne that we haue offended to god, in that we aſke mercye of. And if thou wylte not forgyue, thou mayſt not aſke mercy of ryght. Eadem menſura, qua menſi fueritis, remetietur vobis. The ſame meaſure that ye meate other men by, ſhall be meten vnto you. Dimittere autem rancorem et maliciam omnino neceſſitatis eſt, dimittere vero actionem et emendam opus eſt conſilii. To forgyue all rancour and malyce, that a manne oweth to the in his harte, thou arte bounden of neceſſitie to forgiue all the hole treſpace, or to leaue thyne actyon, or a reaſonable mendes. Therfore it is but a dede of mercye if thou ſo do, and no ſynne though thou ſue the lawe with charytie. But and a manne haue done to the a treſpace, and that thou arte gladde that he hathe ſoo doone, that thou mayſte haue a quarell, or a matter, or an accyon agaynſte hym, and nowe of malyce or yll wyll thou wylte ſue hym, rather than for the treſpace, nowe thou ſynneſt dedely, bycauſe thou doeſt rather of malyce than for the treſpace, and than haſte thou loſte thy charitie, Prouerbiorum xxxii. Qui pronus eſt ad miſericordiam, benedicetur. He that is redy to forgiue, ſhall be bleſſed.

The thyrde Maner of Almes.

Errantem corrigere, et in viam veritatis reducere. To correcke a miſdoer, and to brynge hym into the waye of ryghte. It is to be vnderſtand, that there be thre maner of corrections.

The fyrſte correction is of an ennemye, the ſeconde is of a frynde, and the thyrde correction is of

of a Iuſtyce. The fyrſte ſaythe Chriſoſtome, Corripe non vt hoſtis expetens vindictam, ſed vt medicus inſtituens medicinam. Correcke not as an enemye doinge vengeaunce, but as a phiſicyon or ſurgyon, mynyſtringe or gyuynge a medicyne. To the ſeconde ſaythe Salomon, Plus proficit amica correctio, quàm correctio turbulenta. A frendelye correction profyteth more than a troublous correction. For yf thou ſpeke courteyſly to a man that hath offended, and with ſweete wordes of compaſſion, he ſhall rather be conuerted by theym, than with hye wordes of great punyſhement. And Iſodorus ſaythe, Qui per verba blanda caſtigatus non corrigetur, acrius neceſſe eſt, vt arguatur. He that wylle not be chaſtyſed by fayre wordes, it is neceſſary that he be more hardlyer and ſtraytlyer reproued or punyſhed. To the thyrde ſaythe ſaynete Jerome, Equum iudicium eſt, vbi non perſona ſed opera conſiderantur. There is an euyn Iugemente, where the perſonne is not regarded, but the warkes are conſydered. And alſoo hit is wrytten, Reddet vnicuique iuxta opera ſua. He ſhall yelde vnto euery manne after his workes. And ſaynete Auguſtyne ſaythe, Sicut meliores ſunt, quos corrigit amor, ita plures ſunt quos corrigit timor. As thoſe be better, that be chaſtyſed by loue, ſoo there be many moo that be chaſtyſed by feare. For and they feared not the punyſhement of the lawe, there wolde be but a fewe chaſtyſed by loue. And ſaynte Gregory ſayth, Facientis procul dubio culpam habet, qui quod poteſt corrigere negligit emendare, et illicita non prohibere conſenſus erroris eſt. He that maye correcke, and dothe not, he taketh the offence to hym ſelfe of the dede; and he that dothe not forbede vnlawefull thynges, conſenteth to the ſame, &c.

What

What is the greatteſt Offence that a Manne may doo and offende god in.

In myne opynyon, it is to be in deſpayre of the mercye of god. And therfore what ſoo euer thou haue doone or offended god, in worde, warke, thought, or dede, be neuer in deſpayre for it; for Iſodorus ſaythe, Qui veniam de peccato deſperat, plus de deſperatione peccat quam de culpa cadit. He that deſpayreth to haue forgyuenes of his ſynnes, he ſynneth more in deſpayrynge than he dyd in the ſynne doynge. For ſaynte Iherome ſayth, Magis offendebat Iudas deum in hoc quod ſuſpendebat, quàm in hoc, quod eum tradidit. Iudas offended god more in that that he hanged hym ſelfe, than he dydde whanne he betrayed god. For god ſayth in his goſpell, Nolo mortem peccatoris, ſed magis vt conuertatur et viuat. I wyll not the deathe of a ſynner, but rather that he maye be conuerted and lyue. And alſo he ſaythe, Non veni vocare iuſtos, ſed peccatores ad penitentiam. I am not comen to call ryghtwyſe men, but to call ſynners to do penaunce. For thou canſte not ſo ſoone crye god mercy with thy harte, but he is as redye to chaunge his ſentence, and to graunte the mercy and forgyuenes of all thy ſynnes. For ſaynt Auſtyne ſaythe, Sicut ſcintilia ignis in media maris, ſic omnis impietas viri ad miſericordiam dei. As a ſparke of fyer is in compariſon able to drye vppe all the water in the ſe, noo more is all the wyckednes of man vnto the mercyfulnes of god. And therfore it is conuenyent that a manne ſhulde be penytent, contryte, and aſke god mercye and forgyueneſſe of his ſynnes and offences that he hath done; wherof ſpeketh Chryſoſtme, Nemo ad deum aliquando flens acceſſit quod non poſtulauerit accepit. No man hath gone any tyme wepynge to god, but he hath taken or had that thynge that he hath aſked.

aſked. And ſaynćte Bernarde ſaythe, Plus cruciant lacrime peccatoris diabolum quàm omne genus tormentorum. The teares of a ſynner tourmenteth the deuyll more, than all other kyndes of turmentes. And ſaynćte Auſtyne ſaythe, Acriores dolores demonibus non inferrimus, quàm cum peccata noſtra peniten do et confitendo plangimus. We canne not doo more ſharper ſorowes to the dyuell, than whan we wayle or wepe in confeſſyon, and doynge of penaunce. And that maye be well proued by Mary Magdaleyn, whanne ſhe kneled downe and cryed god mercye, and kyſte his fete, and waſhed theym with the teares of her eyen, and wyped them with the heare of her heed, to whom our lorde ſayde, as in his goſpell, Dimittuntur tibi peccata tua. Thy ſynnes are forgyuen to the: And alſo he ſayde to her, Fides te ſaluam fecit, vade in pace. Thy faythe hath ſaued the, goo thou in peace. To the whiche mercy and peace I beſech almyghty Ieſu brynge all chryſten ſoules. Amen.

Be it knowen to all men, bothe ſpirytuall and temporall, that I make proteſtacion before god and man, that I entende not to wryte any thynge that is or maye be contrary to the faythe of Chryſte, and al holy churche. But I am redye to reuoke my ſayenge, if any thyng haue paſſed my mouthe for wante of lernynge, and to ſubmyttè my ſelfe to correction, and my boke to reformatyon. And as touchynge the poyntes of huſbandry, and of other artycles conteyned in this preſent boke, I wyll not ſaye that it is the beſte waye, and wyll ſerue beſte in all places: but I ſay, it is the beſte way that euer I coude proue by experyence; the whiche haue been an houſeholder this xl yeres, and more. And haue aſſaied many

and

and dyuers ways, and done my dyligence, to proue by experyence which ſhuld be the beſte waye.

THE AUCTOUR.

Go lyttel quere, and recommende me
To all that this treatyſe ſhall ſe, here, or rede;
Prayenge them therwith content to be,
And to amende it in places, where as is nede:
Of eloquence, they may perceyue I want the ſede,
And rethoryke, in me doth not abounde,
Wherefore I haue ſowen ſuch ſedes as I found.

FINIS.

Thus endeth this ryghte profytable boke of huſbandry, compyled ſometyme by mayſter Fitzherbarde, of charytie and good zele that he bare to the weale of this mooſte noble realme, whiche he dydde not in his youthe, but after he had exercyſed huſbandry, with greate experyence, 40 yeres.

Imprynted at London in Flete-ſtrete, in the houſe of Thomas Berthelet, nere to the Condite, at the ſygne of Lucrece. Cum privilegio.

SVRVEYINGE.

AN. M. D. XXXIX.

To the READER.

WHAN I had printed the boke longyng to a juſtice of the peace, togither with other ſmall bokes very neceſſary, I bethought me vpon this boke of Surueyenge, compyled ſometyme by Maſter Fitzherbarde, how good and howe profytable it is for all ſtates, that be lordes and poſſeſſioners of landes, and for the holders or tenauntes of the ſame landes, to haue dayly in hande, to knowe, and beare awaye the contentes of the ſame boke, and alſo how well it agreeth with the argument of the other ſmall bokes, as Court Baron, Court Hundred, and Chartuary, I went in hande, and printed it in the ſame volume that the other be, to bynde them al togither, and haue amended it in many places.

THE

THE

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THE AUTHOUR.

Go thou lytell queare, with due reuerence
And with an humble hert, recommend me
To all thoſe, that of theyr beneuolence
This lytell Treatyſe doth rede, heare, or ſe,
Wherwith I praye them contented to be,
And to amende it, in places behouable,
Where as I haue fauted, or be culpable.

For herde it is, a man to attayne
To make a thinge perfyte, at the firſt ſight;
But whan it is red, and well ouer ſeyne
Fautes maye be founde, that neuer came to lyght,
Though the maker do his diligence and might,
Prayeng them to take it, as I haue entended,
And to forgyue me, yf that I haue offended.

FINIS.

THE

THE PROLOGUE OF THE AUTHOUR, FOR THE Declaration of this preſent Treatyſe.

SALOMON ſapientie primo. Omnis ſapientia, virtus, honor, dignitas, et queque ſcientia a domino deo ſunt. This is to ſay: all wyſdom, uertu, honour, dignitie, and connynge, are of our Lord God. Than, ſyth Almighty God, our redemer and creatour, by highe wyſdom, goodnes, liberalitie, and prouidence in this tranſitorye worlde and miſerable lyfe hath ordeyned dyuers eſtates and degrees in his people and creatures, and ſome of them as well hath endowed with ghoſtly and heuenly wyſdome, and diſtinct graces, as with gret honour, poſſeſſions, and ryches, with great gyftes and graces, as well ſpirituall as temporall; his hygh commaundement chargeth euery perſon, that is partaker of the ſayd gyftes or graces, charitably and diſcretely, the ſame to diſtribute and deuide among his poore creatures. That euery poore perſone, that is willinge to laboure duely for his lyuing, may haue therby conuenient helpe and ſuſtynance. And in as moche as the great eſtates, rulers and governours of this realme, whome oure ſauiour hathe ſo largely and bounteouſly rewarded with all ſuche gyftes, poſſeſſions, and rycheſe, have according to his pleaſure and commandement, demyſed, dyſtributed, and granted to the creatures of God, and to their fermours

and tenauntes, theyr ſeuerall poſſeſſions, and inherytaunces, reſeruing to them for the ſame certayne rentes, cuſtomes and ſeruyces, to ſuſteyne and vpholde theyr honours and eſtates, as to them appertayneth, accordynge to their high gyftes and graces, wherewith they be ſo largely endowed. And for the great zeale, loue and comforte that I beare to the ſayde fermours and tenauntes, and to all other goddis creatures, that they maye more ſurely, eaſyly, and profytably encreaſe and ſuſteyn their poore houſholde, wyues and chyldren, and alſo truely to pay theyr rentes, cuſtomes and ſeruices unto theyr lordes, and the honoures of theyr fermes and tenauntrice;

Of late by experience I contriued, compiled, and made a Treatyſe for the ſame poore fermers and tenauntes, and callyd it the booke of huſbandrye: the which me ſemed was very neceſſary for huſbande menne, that uſe tyllage, and for many other of dyuers degrees and occupations. And whereas, in the Prologue of the ſayde booke, I demaunded and aſked a queſtion, and that was this; whereunto is euery man ordeyned, as plainly it doth appeare in the Prologue of the ſame? In lyke maner in the Prologue of this Treatyſe, the whyche I intende by the ſufferance and helpe of our Lord Jeſu to contriue, compyle and make to the profytte of all noblemen and women, both ſpirituall and temporalle, I demaunde another queſtion, and that is this: howe and by what maner doo all theſe great eſtates and noblemen and women lyue, and maynteyne theyr honour and degree? And in myne opynion, their honour and degree is upholden and mayntenyed, by reaſon of theyr rentes, iſſues, reuenewes, and profyttes, that come of their maners, lordſhyps, landes and tenementes to theym belongynge. Then it is neceſſary to be knowen, howe all theſe maners,

lordeſhyps, landes, and tenementes ſhulde be extended, ſurueyed, butted, bounded, and ualued in euery parte: that the ſayd eſtates ſhulde nat be deceyued, defrauded, nor dyſherited of theyr poſſeſſions, rentes, cuſtomes, and ſeruices, the which they have to theym reſerued, for mayntenaunce of theyr eſtates and degrees, and that there be no parcell thereof loſte nor imbeſelde, and than may the lorde of the ſaid maners, lordeſhyppes, landes, and tenementes, have perfite knowlege, where the lande lyeth, what euery parcell is worth, and who is his freeholders, coppeholders, cuſtomarye tenaunt, or tenaunt at his will. And what rentes, cuſtomes, and ſeruyce he ought to have of theym, with many moore articles; as hereafter ſhall be declared.

Wherefore it is neceſſary, that euery great eſtate, both men and women of worſhyppe, that have great poſſeſſions of landes, and tenementes, ſhuld haue a ſurueyor, that can extende, butte, and bound, and ualue them; and thereof to make a boke in parchemente, bearynge a certayne date, after the maner and fourme as I ſhall make an intitulynge, and to amend it where he ſeemeth conuenient. Quia facilius eſt addere quam de nouo facere, that is for to ſay, it is lyghter to adde, reſourme, or correcte, than for to make new and perfyte. And the ſurueyor to leaue the ſayde boke, made by hym, with his lorde, in maner of a regyſter, whereunto the ſame ſurueyor, or any other officer, may alway haue reſort, whan nede ſhall requyre, to loke upon. And that boke ſo truly made maye be a regyſter and ſure euydence, that the lorde, his freeholders, copyholders, nor tenauntes, ſhall neuer loſe landes, nor rentes, cuſtomes, nor ſeruices, but euerye man that readeth the boke, ſhall perfitely knowe where the landes ly, whoſe it was at the day of the makynge of the

ſayd boke, and whoſe it is. Than if the owner make a true peedegre, or conueiance, by diſcent, or by purchaſe, unto the ſayd landes or lordeſhyps, and ſpecially if the names of the lordes, and tenauntes that occupye, might be renewed ones in forty or threeſcore yeres. For than it would be as a perpetual and ſure euidence for euer, to put away all ſtryfe and varyance between lorde and lorde, lorde and tenante, tenante and tenante in good quietneſſe and peace.

But of one thing I pronounce and declare, and take God to my recorde: that I make this boke (all only) to thentent that the lordes, the freeholders nor theyr heires ſhulde not be diſherited, nor have their landes loſte nor imbeſeld, nor encrocked by one from another: and to none other intent. And for that, I aduertiſe and exhorte on goddis behalfe, all maner of perſones, as well lordes as other: that whan the lordes or freeholders knowe where theyr landes lye, and what euery paſture or parcelle is worthe by the yere: that the lordes nor the owners thereof, doo nat heyghten theyr rentes of theyr tenantes, or to cauſe them to pay more rente, or a greater fyne, than they haue bene accuſtomed to do in tyme paſt. For, as me ſemeth, a greater charitie nor almes dede a man may not well do, than upon his owne tenauntes; and alſo to the contrary, a greater bribery nor extortion a man cannot do, than upon his owne tenantes, for they dare not ſay nay, nor yet complayne, and therefore on their ſowles go it, that ſo do, and not on myn.

Parauenture the lorde wyll ſaye, it is nat his dede, it was his ſurueyour's, but that cannat be ſo, for ſaynte Auguſtyne ſayeth, Qui per alium facit, per ſeipſum facere videtur: that is to ſaye, He that commaundeth another man to do a thinge, he dothe it hymſelfe. And there be two principals

pals in one act doinge, and alſo he ſaythe. Conſenſcientes et agentes pari poenâ puniantur, that is to ſay, the conſentours and the doers, ſhall be like puniſhed. At grammer ſchole I learned a verſe, and that is this. Dum poteris, quid vis, poſſis cognoſcere quid ſis. That is to ſaye, whan thou mayeſt do what thou wylt, thou mayſt knowe what thou arte. That is to wytte, good or yuelle. But for a grounde of this Treatyſe, the whiche I do note, and calle the Boke of Surueying and of improuementes, I do take an olde Statute named Extenta manerii, as a principal ground thereof; as hereafter enſueth.

SURUEYENGE.

CHAP. I.

Of Caſtels and other Buyldynges, what the Walles, Tymber, Stone, Lead, Sclate, Tyle, or other of Couerynges is worth; as well within the Walles as withoute. And alſo of Gardens, Cartylages, Doue Houſes, and all other Profytes be worthe by the Yere, &c.

INQUIRENDUM eſt de caſtris, & etiam aliis edificiis foſſatis circumdatis quantum muri & edificia ligna & lapidia plumbo et alio modo cooperta valent, et pro quanto appreciari poterunt ſecundum verum valorem eorundem murorum & edificiorum. Et quantum edificia extra foſſatis appreciari poſſunt, & quantum valeant una cum gardinis, curtilagiis, columbare, & omnibus aliis exitibus cure per annum. This is to ſaye in Englyſhe: it is to be enquired of caſtelles, and alſo of other buyldinges, tymber, ſtone, lead, and other maner of couerynges is worthe. And howe they may be ſolde, after the uerye ualue of the ſame walles and byldynge. And how moche the byldynges without the dyche may be ſolde for, and what they may be worth, with the gardens, curtylages, doue houſes, and all other iſſues of the courte by the yere. To the declaration and conſtruction of this ſtatute, me ſemith there ought to be made a diſtinction, for the ſtatute goth generally. De caſtris & aliis edificiis foſſatis & circumdatis & extra foſſatis.

ſoffatis. Theſe wordes go as well to thoſe caſtelles and other byldynges, that be well upholden and inhabited, as well as of thoſe that be fallen in decay, and not inhabited; and to thoſe that be inhabited it is nat neceſſary to be extended nor ualued in any parcell: for let a man make a caſtell, towre, or any maner of new byldynges, and finiſhe it clerely, if he ſhulde go take it downe, and ſelle euery thinge by itſelfe ageyne, he ſhuld loſe the more halfe of his money. And therefore in myn opinion, this ſtatute was made ſone after the barons warre, the whyche ended at the battayle of Eueſham, or ſone after, in the tyme of kynge Henry the thyrde, where as many noblemen of bloud were ſlayne, and many fled, that afterward were attaynted for the treaſon they did to the kynge. And by reaſon thereof, their caſtelles and manours were ſeaſed into the kynge's handes. And ſo for want of reparations, the caſtelles, and the maners fell to ruine and in decaye. And whan the kynge and his counſayle ſaw that, they thought it was better to extende them and make the mooſte profyte that they coude of them, than to lette them falle to the grounde, and come to no manne's helpe and profyte. Wherefore kynge Edwarde the firſt ordeyned this ſtatute to be made the fourth yeare of his reigne, wherein is contayned many and dyuers chapters and articles, the which at that tyme was but inſtructions, how and what they ſhuld do that were commiſſioners or ſurueyours in the ſame.

Firſt, it is mooſt neceſſary and conuenient to retayle and to ſell euery thyng by itſelfe, and not all in groſſe, ſome to one man, and ſome to another. For that that is good for one man is nat good for another, and every thynge to be praiſed and ſolde by itſelfe, that is to ſay, the ſtone wall of one houſe by itſelfe, the tymber of the ſame houſe by itſelfe, the couering by itſelfe, the tyle, ſclate,

or leade by itſelfe, the glaſſe by itſelfe, the yron ware, as barres, bandes, hokes, boltes, ſtaples, or latches, and all ſuche other by theymſelfe, doores, wyndowes, bourdes, and al other thinges by themſelfe, and to go from houſe to houſe, and ſell euery thyng by itſelfe, and than ſhall the true value be beſt knowen.

And it is conuenient, that theſe thynges be offerd to be ſolde to dyuers men, and to ſee who wyl gyue moſt, and ſpecially to ſell whan men deſyre to bye. Alſo to ualue, what the graſſe of the gardens, curtiliges, courtes, and houſe places, that be within the dycheſſe or withoute, be worthe by the yere. A curtylage is a lyttle croft or court or place of eaſement to put in cattel for a time, or to lay in wodde, cole, or tymber, or ſuch other thinges neceſſary for houſehold. Alſo to ualue the profyte of the doue houſe, if any be there, if it be repleniſhed with doues.

CHAP. II.

How many Feldes are of the Demaynes, and how many Acres are in euery Felde, and what an Acre is worthe by the Yere, &c.

ITEM inquirend. eſt, quot campi ſunt in dominico, & quot acre ſunt in campo, & quantum valet quelibet acra per ſe per annum. It is to be enquired, how many feldes are of the demayns, and howe many acres are in euery felde, and what euery acre is worth by the yere. This is a light letter, and nedeth but lyttell declaration, for by theſe wordes, quot campi ſunt in dominico, it muſt nedes be taken of feldes, that be in tyllage or plowing, but it wolde be underſtande, whether the demeyne landes lye inthe commyn feldes among other mens landes, or in the fieldes by themſelf.

And

And if they lye in the commyn fieldes, it is conuenient that they be plowen and ſowen, and than is not an acre ſo moche worthe, as and it were in ſeueraltie incloſed, or in ſeueralle paſture. For and the felde be incloſed about; than it is at the lordes pleaſure, whether they ſhall lye to paſture or to tyllage, and though it lye in tyllage, yet hath the lorde the ediſhe and aftermath hymſelf, for his owne cattel. And therefore an acre is at the more ualue; and if it lye in paſture, the paſture may be ſuche, that it is at double or treble the ualue of the errable lande. Wherefore the acres are to be prayſed accordyng, and if they be great flattes or furlonges in the common fieldes, it is at the lordes pleaſure to encloſe them, and kepe them in tillage or paſture, ſo that no nother man have commyn therein.

CHAP. III.

How many Acres of Medowe are of Demaynes, and how much euery Acre is worth, and to what Maner of Cattele it is moſt neceſſary unto, and how many Beaſtes it will fynde, and what the Paſture of a Beaſt is worth by the Yere.

ITEM inquirendum eſt quot acre prati ſunt in dominico, & quantum quelibet acra valet ad locandum per ſe per annum, & ad cujus modi beſtias & animalia paſtura illa fuerit magis neceſſaria, & quot & quales poſſit ſuſtinere, & quantum valet paſtura cujus libet beſtie & animalis ad locandum per annum.

It is to be enquired, how many acres of medowe are of the demayns, and how moche euery acre is worthe to ſet by the yere, and to what maner of beaſtes or cattell it is moſt neceſſary unto, and how many it wyll fynd, and of what maner, and what the paſture of oone beaſte is worthe by the yere.

yere. And in myn opinion, it wolde be underſtand, whether the medowes lye in common medowes, paſtures, or common paſture, at large or in ſeueraltie: for and it lye at large in the common medowes, an acre is no better worthe than the graſſe that the hey is made of, is worthe, for after it is commen and of lyttel ualue. And if it lye in ſeueraltie, it is worthe halfe as moch ageyne, as of the graſſe was worthe. And that hyghe ground and dry, is moſt conuenient for ſhepe, wodde ground and buſhe for beſtes, and ſpecially in wynter tyme. Lowe groundes, medowe groundes, and maryſhe groundes, for hey, and after for fatte cattell, and in winter for horſes and mares, and meane groundes that is both hyldy and daly, as leaſe and lowe groundes, is good for all maner of cattell, if the graſſe be goode and fyne, and ſpecially for fatte cattell, or fatte ſhepe, horſes, mares, and yong coltes, for that graſſe that one maner of cattell wyl nat eat, an other wyl. And therefore it is good to have a large cloſe, that dyuers maner of cattell may go together in it, and to know what a beaſte's graſſe is worth by the yere, that is as the paſture is, that he gothe in is worthe, and not overcharged with cattell, and the fyneneſſe of the graſſe, and the goodneſſe of an acre. For ſome acre of grounde is nat worthe a penye by the yere, and ſome acre is worthe forty pens, or fyue ſhyllynges, and ſo a beaſte's graſſe may be dere ynough twelue pens in the yere, and it may be worthe forty pens or fyue ſhillings; and a horſe's graſſe, or a mare's graſſe may be dere ynough twelue pens or twenty pens by the yere, and it may be worthe fyue ſhyllynges or a noble, accordinge to the good- neſſe of the paſtures.

But howe theſe maners, landes, medowes and paſtures ſhall be uiewed, butted, bounded and ualued, ſhall be reherſed, after the ſtature be ones declared.

CHAP.

CHAP IV.

Of forren Paſtures that be commen, how many and of what maner of Cattell the Lorde may haue in the ſame, and what the Paſture of a Beaſt is worthe by the Yere.

ITEM inquirend eſt de paſturis forinſicis, que eſt communis, quot & quas beſtias & animalia dominus habere poſſit in eadem, & quantum valet paſtura per annum ad locand. It is to be enquired of forrein paſtures that is commen, how many and what beaſtes and cattell, and what the lorde may haue in the ſame, and what the paſture of a beaſt is worthe by the yere to ſet. This is a dark letter to be well underſtande without a better declaration, for where he ſaythe, De paſturis forinſicis que eſt communis, that may be underſtande three ways; for there is in many townes where as their cloſes and paſture lye in ſeueraltie, there is commonlye a commune cloſe taken in, out of the commen or feldes by tenauntes of the ſame towne, for theyr oxen or kyne, or other cattell, in the which cloſe euery man is ſtynted, and ſet to a certaintie, how many beaſtes he ſhall haue in the ſame, and of what maner of beaſtes they ſhall be. And if the lorde ſhall haue any cattell therein, he ſhulde be put to a certayntie, and of what maner of cattell, and this paſture may be well ualewed. And alſo the beaſtis graſſe, what it is worth therein. But than it ought to be ſhewed, how many acres be conteined in the ſayed paſture, and what euery acre is worthe one with another. Another maner of commyn paſture is moſt commonly in playne champyon countreyes, where their cattel goth dayly before the herdmen, and lyeth nygh adioynynge to their commyn feldes, and it may lye in two or thre places or moore. And in theſe

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it is alſo conuenient, that euery man be ſtinted to a certentie, other by yardes, landes, organges, rentes, or ſuche other cuſtomes, as the tenantes uſe, and the lorde in lyke maner. Theſe commen paſtures may be extended, how many acres be in euery parcell by itſelfe, and what an acre is worthe by itſelfe, but it cannot be ſo well knowen, what a beaſtes graſſe is worthe yerelye, for they lye moſt commonly with the falowe feldes, and ſome falowe feldes be better than ſome, and ſo a beaſtes graſſe may be better or worſe. The thirde maner of commen paſture is in the lordes out wodes, that lye commen to his tenauntes, as commen moores or heathes, the which were neuer errable landes. In theſe maner of commens, me ſemeth the lorde ſhulde not be ſtynted, nor ſet at no certaintie, but put his cattell upon ſuch maner of commen paſture at his pleaſure; bycauſe all the hole commen is his owne, and his tenauntes haue no certayne parcell thereof layde to their holdinges, but all onely bytte of mouthe with their cattell; and it were ageyne reaſon to abrydge a man of his owne righte. But his tenantes and euery mannes tenantes, me ſemeth ought of ryghte to be ſtynted, what euery man ought to haue, goynge upon all maner of commens, for els wolde the ryche men in the begynning of ſommer, bye ſhepe and other maner of cattell, and eat up the commens, and ſelle them ageyne at wynter, or put them in their paſtures that they have ſpared all the ſommer, and ſo ouerpreſſe the poore men, that haue no money to bye nor able to reire.

CHAP.

CHAP. V.

Of Parkes and demein Wodes, the which the Lorde may afferte and to do his Profit, and how many Acres they conteyne, and what the Veſture of an Acre is worth, and what the Ground is worthe whan the Veſture is fallen, &c.

ITEM inquirend eſt, de percis & dominicis boſcis, que ad voluntatem ſuam poſſunt aſſertare, & excolere, et quot acre in ſe continentur. Et quantum veſtura cuius libet acre poſſit appreciari, et quantum fundus in ſe contineat & valeat quando proſtratus fuerit & quantum valeat quelibet acra per ſe per annum. It is to be enquired of parkes and of demayne wodes, the which at the lordes wyll may be aſſerted and plucked up, or fallen down, and how many acres are conteyned in them, and for how moche the veſture of euery acre may be ſolde, and howe moche the grounde in hymſelfe conteyneth, whanne the wode is fallen, and how moche euery acre is worth by itſelfe by the yere. This is to be underſtand of parkes and demayn woddes, that be in ſeueraltie, whereof the lorde at his pleaſure, may affert, ſtocke up by the rootes, or falle by the erthe, plowe and ſowe to his moſte profytte as he will; and how many acres of wodde are conteyned in the ſame. For in a parke or wodde may be two hundred acres and more, and yet not paſt an hundred acres thereof wode, lyttel more or lytel laſſe, and what the veſture (that is to ſay) the wodde of euery acre is worthe by himſelf, for one acre may be worth 20s. or 40s. and another acre dere inough 3s. 6s. or 10s. and how moche the whole grounde conteyneth whan the wodde is fallen. And that is to be underſtand, all the grounde within pale or hedge, as well the lande ground as of the wod ground, where the wod growed; and what euery

acre is worthe by the yere, as well of the one maner as of the other.

CHAP. VI.

Of forren Woddes where other Men haue commen, where the Lorde may improve hymſelfe thereof, and of how many Acres, and what the Veſture of an Acre is worthe, and what the Ground is worthe whan the wodde is fallen, and how many Acres they conteyne, and what an Acre is worthe.

ITEM inquirend. eſt, de boſcis forinſicis ubi alii communicant, quid de eiſdem boſcis dominus ſe appropiare, & de quot acris & pro quanto veſtura cuiuſlibet acre communiter poſſit appreciari, & quantum fundus valet poſtquam proſtratus fuerit boſcus, & quot acre iſte contineant, & quantum quelibet acra valet per annum. It is to be enquired of forren woddes where they and other commyn togither, and what of thoſe woddes the lorde may improwe hymſelfe, and of howe many acres, and for how moch the eſture, that is to ſay, the wodde of euery acre may be ſold, and how moche the grounde is worth after the wode be fallen downe, and howe many acres it conteyneth, and what euery acre is worth by the yere. The declaration of this ſtatute is doubtful, bicauſe of the none certente thereof, what is ſufficient commen: for it is clerely ordeyned by the ſtatute of Merton, and after confirmed by the ſtatute of Weſtminſter ſecunde, That the lorde ſhall improue hymſelfe of their waſtes, whereby is underſtande of their commen moores, hethes, and waſte groundes, as well as of wodes, though the ſtatute ſpeake but of woddes only leauyng their tenauntes ſufficient commen, the whiche in

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myn opinion be thoſe tenantes that have commen appendaunt, and holde their landes of him. It is neceſſary to be knowen what is ſufficient of commen, and that me ſemeth by reſon ſhuld be thus. To ſee howe moche cattell the hey and the ſtrawe that a huſband getteth upon his owne tenement, will fynde ſufficiently in wynter, if they lye in houſe, and be kept therewith all the wynter ſeaſon, for ſoo moche cattel ſhulde he have commen in ſommer, and that is ſufficient. Ye ſhall underſtande, that there be four maner of commens, that is to wyt: commen appendant, commen appurtenant, commen in groſe, and commen per cauſe de vicinage, ſcil. neighbourſhip. Commen appendaunt is where a lorde of olde tyme hath granted to a man a meſeplace, and certeyne landes, medowes, and paſtures, with their appurtenances to holde of hym. To this meſeplace, landes, and medowes, belongeth commen, and that is called commen appendant.

But and a man graunt to another certayne landes or paſtures, the which ly in ſeueraltie, encloſed with the appurtenaunce in fee, to hold of the chiefe lordes, to theſe landes me ſemeth belongeth no commen, without he haue ſuche ſpecial wordes in his dede. Commen appurtenant is where a man hath had commen to a certayne number of beaſtis or without nomber, belongynge to his meſeplace in the lordes waſtes, this is commen appurtenaunt by preſcription, bycauſe of the uſe out of tyme of mynde. Commen in groſſe, is where the lorde hath graunted by his dede, commen of paſture to a ſtraunger, that holdeth no landes of hym, nor oughte to have any commen, but by reaſon of that graunte by dede. Nowe the lorde maye nat improue hymſelfe of any parcell, for it is contrary to his graunt, though there be ſufficient of commen. And in lyke caſe, if the lorde graunt com-

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men to a man by dede, and to lymyte hym a certayne nombre of beaſtes, ſoe what was commen at that tyme, and of that the lorde ſhal not improue hymſelfe, for and he ſhulde, the goodes of the commen to that certeyne number ſhuld be abridged that they ſhuld not fare ſo well, and euery mannes dede ſhal be taken ſtrongeſt agaynſt hymſelfe. And in lyke maner, if the lorde graunt a man commen with his catell, within certayne meires, limites, and boundes, the lorde ſhall not improue hymſelfe, withinthoſe meyres and boundes. Commen per cauſe de vycynage is where the waſte ground of two townſhips lye togither, and nother hedge nor pale betweene to kepe their catel aſender, ſo that the catel of one townſhip goth ouer his meire or bounde into the waſte grounde of the other towne, and likewiſe the catel of the other townſhip to them. And alſo, if their commen feldes lye togither uncloſed, in open tyme when harveſt is in, their catell wyll go out of the one fylde into the other fylde, and this is callid commens, becauſe of neighborſhip, and is not uſed nor lawfull to pin their catel ſo going, but in good maner to dryue and chaſe beſyde ſuche commen. And as for that maner of commens, me ſemeth the lorde may improw himſelf of their waſt grounde, leauying their own tenantes ſufficient commen, hauing no regard to the tenantes of the other townſhip. But as for all errable landes, medowes, leiſe, and paſtures, the lordes may improue themſelf by courſe of the commen law, for the ſtatute ſpeketh nothing but of waſte grounde, and ye ſhall underſtand, that how be it that a lorde may nat improue himſelfe of his waſte grounde, yet may he lawfully fal and fell all the wode, browne, gorſe, fyrs, braken, ferne, buſhis, thornes, and ſuch other, as free ſtone, lyme ſtoone, chalke, turues, clayr, ſande, lead, ore, or tynne, to his owne

owne uſe, for the tenauntes may have nothinge by reaſon of commen, but all onely bytte of mouthe with their cattel. And ye ſhall knowe, that ſwyne, and geeſe have no commen, but by ſufferance, without ſpecial wordes in their charter. Alſo the lorde ſhal haue his fre warren for all maner beaſtis, and foules of warren in his waſt groundes, as wel as in his ſeueral groundes, and as longe as the beaſtis or fowles of warren be upon the lordes ground, they be the lordes if he have warren, and the lorde may have an action of treſpaſs againſt any man, that chaceth or killeth any of them in his commen, as well as in his ſeuerall. And if they go or flye out of the lordes warren, than is the propertie chaunged, and the lorde hath loſt his action for takeynge of them whan they be out of his warren, without they come into his warren ageyn; there is no man that hath warren but by ſpecial graunt of the kyng by charter, except it haue ben uſed tyme out of mynd, and alowed before iuſtice in Eire. And as for the articles conteyned in this preſent chapit, the letter therof is playn inough, and alſo touched before.

CHAP. VII.

Whether the Lorde may guive or ſell the Reſidue of his forren Woddes, and what ſuche Gyfte or Sale is worthe by the Yere, &c.

ITEM inquirend. eſt utrum dominus de reſiduo boſcorum predictorum forinſicorum, dare poſſit, et quantum valet talis donatio vel venditio per annum. It is alſo to be enquered, whether the lorde may gyue or ſelle the reſidue of his forren woddes aforeſayed, and what ſuche gifte or ſale is worth by the yere. This letter is playne ynough,

and, as me ſemeth, no doubte but that the lorde may giue or ſelle the reſidue of the ſayde woddes, or waſtes. Except that a manne haue commen of Eſtovers. But what that gyfte or ſale is worth, is to be underſtand and knowen, and as me ſemeth the donee or the byeour, ſhall be in lyke cauſe, as the lorde ſhuld have ben, if he had not gyuen it nor ſold it. Than the lorde hath improued hym ſelf of as moche woddes and waſtes as he can lawfully, and when he hath gyuen or ſold the reſydue of that, he can not improue hym ſelf of it. In like maner the donee nor the byoure can nat improue them ſelfe of any part thereof. For they can nat be in no better caſe, than he of whom they had it. How be it that they that of right ought to haue their commens, be nat their tenauntes, but their title and intereſt grew by inheritance, longe time before the gyfte or ſale made by the lorde. And it followeth by reaſon, that the gyfte or ſale of a ſtranger ſhall hat hurte another man's inheritaunce. But this donee or this purchaſour, ſhall take to their profite all the veſture ſtanding upon, or being within the ſayd ground, as woddes, and ſuch other, as is ſayd before in the next Chapiter.

CHAP. VIII.

Of Panage and herbage of the Town, and of all other Profites of Pooles, Meires, and rynnyng Waters, of Moores, Heythes, and Waſtes, what they be worth by the Yere, &c.

ITEM inquirendum eſt de panagio et herbagio ville et omnibus aliis exitibus viuariorum morarum bruerum et vaſtorum quantum valent per annum.

Alſo it is enquered of panage, and herbage of the ſame town, and of all other profites, of pools, meires,

meires, and runnynge waters, of mores, hethes and waſtes, what they be worthe by the yere. And where this ſtatute ſpeaketh de panagio, that is, to be underſtande, whan there is anye maſte growynge in the lordes woddis, whereby mens ſwyne may be fedde, and releued, what profyte that may be to the lord. For there is no man that can clayme of right to haue the maſt, the which is a frute, but the lorde: except his free tenaunt have it by ſpecial wordes in his dede, Quod ſit quietus de panagio. And the lorde ſhall haue it in his foren out woddis, as well as in his parkis or feueral wodes, and as the quantitie of the maſt is, ſo the lordes bayly of right ought to lay mens ſwyne therunto from Myghelmas to Martylmas, and to make a true accompt thereof at the lordes audite, what he takith for euery ſwyne. And in many places the tenantes goo fro panage in the forren woddes by cuſtome, and that is moſte commonly where as the tenantes pay tacke ſwyne by cuſtome, if he have to a certayne nombre, or elſe to paye yerely at Myghelmas, 1 d. or an half peny for euery ſwine, as the cuſtome is uſed. The ſtatute ſpeaketh, De herbagio ville. That is to be underſtande of the commen paſture that belongeth to the towne, whereupon the herdeman kepeth the tenauntes cattell, it may be ſo good, that the tenauntes nede nat to haue any ſeuerall paſture, but that theyr commen paſture ſhuld be able to fynde al theyr cattel both horſes, mares, beeſtis, and ſhepe, and ſo it was of olde tyme that all the landes, medowes, and paſtures, lay open and uncloſed. And than was their tenementes moche better cheape than they be nowe, for the moſt part of the lordes haue encloſed their demeyn landes and meadowes, and kepe them in ſeueraltie, ſo that their tenauntes have no commyn with them therein. And alſo the lordes haue encloſed a greate parte of theyr

waſte groundes and ſtreytened theyr tenauntes of theyr commyns therein, and alſo have given lycence to divers of theyr tenauntes to encloſe parte of their errable landes, and to take in new intackes or cloſes out of the commens, payenge to theyr lordis more rent therefore, ſo that the commen paſtures waxen laſſe, and the rentes of the tenauntes waxen more and more. And that is, bycauſe the tenauntes waxen more polytike in wiſedome to improue their tenementes, holdynges and fermes, and at thende of the terme, an other man that made no coſte of the ſayde improuements, offreth the lorde certayne money for a fine to haue it, or to heighten the rent of the ſame, ſo that he that made the coſte or his children, ſhall not haue the ſayd ferme, without he wyl gyue as moche or more as is offerd to the Lord, and ſo throw the enuy of his neighbour, and the covetouſneſſe of the lorde and his offycers, the poore tenant hath a great loſſe, or els utterly undone, god amende it. And the lordes haue a greater loſſe than they wene, for their tenauntes ſe how their neighbours that have bilded their houſes improued their landes and be put out, except he make a fyne or pay more rente, cauſeth them nother to bylde nor otherwiſe to improue their holdinges, to the lordes great loſſe at length. And where the ſtatute ſayth, De omnibus aliis exitibus viuariorum morarum bruerum et vaſtorum. And of al profites that ſhal come of the lordes ſtandynge waters, mores, hethes, and waſtes. Viuarium is a pole, or a meyre, that fyſhe encreaſeth and lyeth in. Some rynning waters be as free, and ſeueral to the lordes, as their poles, meyres or ſtanding waters. And as they be ſtored with fyſhe, ſo doth the profite riſe to the lordes, whether they go by way of improuement or ſet to ferme, whereof the bayly ſhal make accompt. Moores, hethes, and waſtes, go in lyke manner

as

as the herbage of the townes, for the lordes tenantes. haue commen in all ſuche out groundes with their cattel, but they ſhall haue no wodde, thornes, turues, gorſe ferne, and ſuch other, but by cuſtome, or els ſpecial wordes in his chartour.

CHAP. IX.

Of Mylnes, ſeuerall Fiſhyng, and commen Fiſhyng, what they be worth in the Yere.

ITEM de molendinis, piſcariis ſeparalibus et communibus, quantum valent. Alſo of mylnes, ſeueral fyſhynges, and commen fyſhynges, what they be worth. In this ſhort article many things are to be remembred, for where he ſayeth, De molendinis, the which is the plurell nomber, it is to be underſtand, that there be many maner of mylnes, as corne mylnes, wynd mylnes, horſe mylnes and quernes that goo with hande; fullynge mylnes, ſythe mylnes, cutler mylnes, ſmythe mylnes, and all other as the whele gothe by drift of water to blow the belows, or to dry any water like a pompe, as there be in Cornwall and dyuers other places. Though they be no mylnes, properly to grinde corne, yet it is a profyte to the lorde, the which a ſurueyour may not forget to put in his boke, and to but, and bound them as they lie, and who be the fermers, and what rentes they pay. And to the corne mylnes to the moſt part of them belongeth Socone, that is to ſay, cuſtom of the tenantes is to grynde theyr corne at the lordes mylne, and that is as me ſemeth, all ſuche corne as groweth upon the lordes grounde, that he ſpendeth in his houſe. But yf he bye his corne in the market or other places, he is than at lybertie to grynde where he may be beſt ſerued,

that maner of grynding is called loue Socone, and the lordes tenantes be called bonde Socon. And if they grinde nat theyr corne at the lordes mylne, the lorde maye amerce them in his court, or els he may sue them at the commen lawe, De sectâ molendini facienda. But whan he shall make his declaracyon in the debet, and whan in the solet, I remytte that to menne of lawe, that have experience thereof. It is also to be knowen how the tolle should be taken, but there be so many dyuers grauntes made by the lorde, some men to be grounden to the twentie parte, and some to the xxiiii. part, tenaunt at wyll to the xvi. parte, and bondmen to the xii. parte, some men to be tolle free, and some to be hopper free, that is to wyt, that his corne shal be put into the hopper and grounde next to the corne that is in the hopper, at the tyme of his comming; and in some place to take the tolle after the strength of the water; that foloweth by reason, for that mylne that hath a bygge water, and may dryue a great brode stone, the which wyl make moch more meale, than that mylne that goth with a lyttell stone, he is moch better worthy to haue the more tolle, and yet shall the owner of the corne have the more profite.

And soo there be soo many diuersities of taking of tolle, that I wyll not take uppon me to telle howe, but also remytte it to men of lawe, to shew the diuersities. But doubt ye not, the mylners wyll be no losers, and of mylnes there shall more be spoken of in the chapiter of waters, among the improwmentes, De piscariis et separalibus: that is to be understande, in the lordes standing waters as pooles and meyres: and alsoo rynnynge waters that be seuerall, as be very many in dyuers countreys, sette to ferme frome oone place of the ryuer to an nother, for certayne rente. And if any man fyshe in the lordes pooles or meyres, the lorde maye haue

his

his action upon the ſtatute weſtmynſter primer. And yf he fyſhe in the ſynnynge waters the lorde may have his action at the commen lawe, and in lykewiſe the lordes tenant, if any man fyſhe in his ferme hold, be it ſtandyng waters, or runnyng waters. And where he ſaythe, De omnibus, of commen fyſhynges, that is lyttell profyte to the lorde, but to his tenauntes, excepte he dwelle nyghe the ſei, and wyll cauſe his ſeruant to fyſhe there for him, for that is the beſte commen water that any man can fyſhe in. And ſome rounnynge waters be commen, as lyttell brookes and dytches, and in ſome runnynge waters, the lordes tenauntes haue lybertie by cuſtome, to fyſhe with ſhoue nettes, trode nettes, ſmall pytches, and ſuche other.

CHAP. X.

Of free Tenantes, the whiche dwell without as well as within, &c.

ITEM inquirendum eſt de libere tenentibus quibuſque forinſecis et extrinſecis.

Alſo it is to be enquered of freholders, the which dwell without as wel as within. By this letter it is to be underſtande, that a freeholder may dwell out of the procincte of the lordes manowr, and yet hold his lande of the ſayd maner. For one manour may ſtretche in to dyuers ſhires, as the honor of Cutebury, Walyngforde, Pountfret, Tyckell, and ſuch other: And in that caſe the lorde of the honour or manour, may take a diſtreſſe for his rentis, homagis, relifes, cuſtomes, and ſeruices, and to brynge the ſame diſtreſſe oute of that ſhyre, where he was taken, into that ſhire, where the manour is, of whome theſe ſayde landes be holden. And if the tenant wyl ſewe Repleuy, the ſheriffe where the

cattell is, ſhal make and ſerue the repleuy, and not the ſheriffe where the goodes or the catel was taken, nor returne upon his repleuy, Quod aueria elongata ſunt. And the lorde may haue a freholder that holdeth his land of him, and payeth him chefe rentes and other ſeruice, and nat by the reaſon of any maner. And thus if a man purchaſe a parcell of lande before the making of this ſtatute, Quia emptores terrarum, and gyue the ſame landes ageyne to a ſtraunger before the makynge of the ſayde ſtatute, to holde of hym by certayne rente and ſeruyce.

This may be called a foren free holder, for it is no parcell of any maner, and it is no maner itſelf. For to euery maner belongeth two thynges, that is to ſay, parcell in demayne, and parcell in ſeruice, that is landes in demayne belongynge to the maner, and ſeruyce, cuſtomes, or rentes, and this freholder I ſpake of before, hath demayne, but he hath no ſeruice; alſo a man maye have both rent and ſeruice of a freholder, and yet he holdeth not his landes of him that he payeth his chiefe rent unto. As and a man purchaſe landes ſyth the making of the ſayde ſtatute, and gyue it to a ſtranger, reſeruyng fealtie and certain rente: this free holder holdeth his landes of the chief lorde next aboue and yet ſhall he pay his rentes and ſeruices reſerued to hym that gave it to hym, and yf the gyfte were in the tayle, and no remainder in fee over, now the reuercion reſteth ſtyl in the donor. I could ſpeake more of the gyftes and remainders, but I remyt them to men of lawe that be learned, for it is nat the matter that I intend to ſpeake of. How be it, it is very neceſſary for euery ſurueyour to haue inſight and experience of the common lawe, or els at ſome ſeaſon he ſhall deceyue his lorde or his tenaunt, and ſpeciallye his owne ſoule, for ſaynt Iſodours ſayth, Quod ignorantia craſſa vel affectata

non

non excuſat peccatum. That is to ſay, Ignorance of cunnyng or of the faculti̇e in hym that taketh upon hym as a maſter of teacher of the ſcience or cunnyng, excuſeth nat a man's offence, for euery man that god hath ſende wytte and reaſon unto, is bounden to knowe, whether he do well or yuel. And therefore it is neceſſary, that euery man lerne and do his dilygence to knowe, what he ought to do, or he take upon him any ſuch office or rowme.

CHAP. XI.

Who be fre Tenantes, and what Landes and Tenementes and what Fees they holde, and by what Seruice whether by Socage or by Knight Seruice or other, and what Rent of Aſſiſe they giue by the Yere, and who holdeth by Charter, and who by auncient demayn, and who by new feoffement.

ITEM inquirend. eſt, qui ſunt liberi tenantes, et quæ et quas terras et tenementa, et quæ feoda teneant, et per quod ſeruitium, utrum per ſoccagium, vel per ſeruitium militare, vel alio modo, et quantum reddant per annum de reditu aſſiſe, et qui tenent per cartam, et qui non, et qui per antiquam tenuram, et qui per nouum feoffamentum. Alſo it is to be enquered, who be free tenauntes, and what maner landes and tenementes, and what fees they hold, and by what ſeruice, and whether it be by ſocage or knight's ſeruice or of any other maner, and what they yelde by the yere of rent of aſſiſe, and who holdeth by charter and who nat, and who by the old tenure, and who by the newe feoffement. It appeareth by this article, that there be many maner of fre holders, and holde their landes and tenements in diuers maner; and by many maner of rentes, cuſtomes

tomes and ſeruices, as tenauntes in fee ſymple, tenauntes in tayle, tenauntes by coppe of court role, tenauntes by the curteſy, tenauntes in dower, and tenauntes for terme of lyfe by ſpecial grant, and many other. And all theſe tenauntes may holde their landes by dyuers tenures, cuſtomes, and ſeruices, as by homage, fealte, eſcuage, ſoccage, knyghtes ſeruyce, graunt ſergentie, petyte ſergentie, franke almoyne, homage auncetrell, burgage tenures, and tenure in villenage. But to declare the diuerſytie of theſe, tenures it wodde be to longe a proceſſe, and therefore I remitte it to the firſt boke of the commen lawe, called the Tenures. But the diuerſitie of theſe tenures, what rentes, fees, cuſtomes, and ſeruices, the lorde ought to haue of his tenantes, can nat be knowen, but be the lordes euydence courte rolles, rentayles, and ſuche other preſidentes, and ſpecially be the originall dedes of their tenantes. And ye ſhall knowe, that the lordes may nat diſtrayne their tenauntes, nor ceaſe their landes into their handes, to cauſe their tenauntes to ſhewe their euidence, whereby they holde their landes. But if the lorde haue any euidence, rentales, or court rolles, or any maner of rentes, cuſtomes or ſeruices, that he hath nat, and can proue a poſſeſſion of the ſame in his anceſtors, ſythe limitation expreſſed in the ſtatute of Weſtmynſter ſeconde, in the ſeconde chapter, than he may laufully diſtrayne for the ſame. And than muſte the tenant ſhewe a diſcharge by ſufficient writynge, and nat by wordes, or els to pay the ſame: for matter in writynge, maye nat be diſcharged by a nude parol. ſc. bare wordes. The ſtatute ſpeaketh, Qui tenent per cartam et qui non. The tenantes in fee ſymple, and the tenantes in tayle, that haue eiudence and dedes made and ſealed, and poſſeſſion deliuered of their lordes or by their attourney, from one to another, they holde

their

their landes by charter, be it newe made, or olde. And alſo there be tenauntes in fee ſymple, and tenauntes in tayle, they holde by no charter, and thoſe be tenauntes by copy of court role. As and a lord haue a manour, and within the ſayde maner there is a cuſtome, that hath been uſed tyme out of minde, that certayne tenauntes within the ſayd manour, haue uſed to haue theyr landes and tenementes, to hold to them and theyr heyres, in fee ſymple, fee tayle, or for terme of lyfe, at the will of the lorde after the cuſtome of the maner. And ſuche a tenaunte may nat gyue nor ſell his lande by dede, for and he do, the lorde maye entre as in landes forfayte to hym. For if ſuche a tenaunt wyll gyue or ſelle ſuche maner of landes to another, he muſt ſurrendre the ſame landes, in the lordes court, into the lordes handes, unto the uſe of hym that ſhoulde haue it, in fee ſymple, fee tayle, or for terme of lyfe. And he that ſhall haue the lande, muſt come into the court and take it of the lorde, as here after followeth. Ad hanc curiam venit I. B. et ſurſum reddidit in eadem curia unum meſſuagium, &c. in manus domini, ad uſum A. D. et hered ſuorum vel hered de corpore ſuo exiſtentium, vel pro termino vite ſue. Et ſuper hoc venit prædictus A. D. et cœpit de domino in eadem curia predictum meſſuagium, &c. habendum et tenend ſibi et heredibus ſuis, vel ſibi et hered de corpore ſuo exiſtentibus, vel ſibi ad terminum vite ſue ad voluntatem domini ſecundum conſuetudinem manerii, faciendo et reddendo inde reddit. ſeruicia et conſuetudines inde prius debita et conſueta, et dat domino de fine, &c. et fecit domino fidelitatem et admiſſus eſt inde tenens.

And theſe maner of tenauntes ſhall nat plede nor be impleded of their tenementes by the kynges writte, but and they will implede ech other for

their

their tenementes, they ſhall haue their playnt made in the lordes courte, after this forme or effecte.

A. de B. queritur verſus. C. de D. de placito terre videlicet de uno meſſuagio, decem acris terre tribus acris prati, &c. cum pertinen.

And ſhall make proteſtation to ſue his plaint in the nature of the kyngs writte of form done in deſcender at the Comen Law, or of the kynges wrytt of aſſize of novel diſſciſon, or of aſſize of mortanceter, or of any other writ at the comen law. Plegii de proſequend. G. F. et G. H. but how the declaration, the anſwer, replication, and reioynder ſhuld be made: and alſo an action of dette, detinue, couenaunt, treſpas, and ſuch other, I remyt that to men of lawe, that haue experience thereof. But one thing wotte I well, that many an erronious proceſſe the ſtewardes make in theyr courte rolles, wherefore men of honour and of worſhyppe, and abbottes, priours, and ſuch other, ſhulde make men of lawe theyr ſtewardes, and to cauſe them to exerciſe the offyce hymſelf, with his clerke ſufficiently inſtructed by his maſter, that there maye be made due proues, without favour, bribery, or extorcion, on peyne of forfayture of his office. But it is a commen uſe in ſome countreys: that lordes, knyghtes, ſquyers, and gentylmen, that knowe but lytel of the lawe, be made ſtewardes, and they come to the court or ſende their clerkes, that can as litel law as their maiſter or laſſe, but that he underſtandeth a lytel latyn. And if there be a fine to make for a tenement, houſe or cloſe that be to ſet: the ſtewarde ſhall have a rewarde for his good wyll, that he may have it before an other man, and the clerke muſt have an other rewarde for to entreat his maiſter to the ſame, ſo that the lordes fyne muſt nedes be the laſſe, or elles the poore man ſhal be at a greater charge. Whereof ſpeaketh Salomon, Prouerbiorum xvii. Melius eſt pa-

rum

rum cum iuſtitia, quam multi fructus cum iniquitate. It is better to haue a lyttel ryghtuouſely, than to haue moche profytte wyckedly. But nowe to my mattier, that I ſpake of before, there may be one maner or lordſhyppe, bothe charter lande, and copy lande, and eche of theym well knowen from other, and one man have and holde them bothe. Alſo there be other tenauntes by copy of courte roll, and are callyd tenantes per le verge. ſc. by the yarde. And they be called ſo, bycauſe when they wodde ſurrender their tenementes into the lordes handes, to the uſe of an other, they ſhall have a lyttell yarde in their hand by cuſtome of the court, and that they ſhall delyuer unto the ſtewarde, if he be there preſent, or to the bayly or reue, or to other two honeſt men of the lordſhyppe. And at the next court he that ſhall have the ſayde landes ſhall take it in the courte, and his takynge ſhall be entred in the role, and the ſteward or bayly, as the cuſtom is uſed, ſhall deliuer to hym that ſhall haue the lande, the ſame yarde, or an other in the name of ſeaſon, and hath none other euydence but the copy of the courte rolle, and it may be made in fee ſymple, or fee tayle, or for terme of life. And all maner of cuſtomes that be not again reſon, may be admitted and alowed for a cuſtome. And how be it that theſe maner of copy holders have an eſtate of inheritance, after the cuſtome of the maner, yet have they no franke tenement, bycauſe of the common lawe, and therefore they be called tenauntes of baſe nature. Me ſemeth it were neceſſary and convenient, to ſhewe dyuers dyuerſities howe copies ſhoulde be made, for feare leaſt euery man, that taketh upon hym to kepe a courte, hath nat perfectly the experience thereof, as hereafter enſueth.

Fyrſt of Surrenders of Landes holden by the Yarde.

He ſhall take a yarde in his hand by thend, and delyuer the ſteward the other end in his hand, and ſaye to the ſtewarde. Here I, A. B. doo yelde up, or ſurrender my landes callyd D. the which I holde of this lordſhyp at the lordes wyl, after the cuſtome of this maner, to the behoue of John Browne and his heires.

Howe the Stewarde ſhall delyuer Seaſon.

The ſtewarde ſhall delyuer him an ende of the yard in his hande, that ſhall haue this lande, and he ſhall ſay thus to hym. My lorde graunteth you ſeaſon of this land that was A. B. the which ye take here in the court to you and to your heires, to hold at my lordes wyll, after the cuſtom of this maner, and than he ſhall be ſworne, &c.

The Maner of the Othe of the Tenaunte.

I ſhall beare faythe and trouthe to my lorde of this manour, as for the landes and tenementes that I haue taken of him, and truly do and pay the ſutes, cuſtomes, rentes, and ſeruices that belongeth thereto, as for the terme that I ſhall occupie it, ſoo help me god, &c. and kyſſe the boke, and lay down a peny, as the cuſtome is.

Howe the Copy ſhuld be made of Landes holden by the Yarde.

Ad hanc cur. dominus conceſſit extra manus ſuas per I. F. capitalem ſen ſuum T. D. et M. uxori eius unum meſſ. et ſex acras terre cum pertinen. iacent. apud B. quibus dominus per ſeneſcallum ſuum conceſſit ſeiſinam habend. ſibi et heredibus ſuis de domino per virgam ad voluntatem domini ſecundum conſuetudinem manerii, et dant domino de fine pro ingreſſu inde habendum

prout

prout patet in capite et fecit domino fidelitatem, et admissus est inde tenens.

An other Forme for certayne Rent, for all Maner of Seruice.

Ad hanc cur. dominus concessit per I. F. senescallum suum T. B. et M. uxori sue unum mess, sex acr. terre, ii. acr. prati, et unum acram bosci cum pertin. prefatis T. et M. hered. et assignatis suis ad voluntatem domini secundum consuetudinem manerii, redd. inde annuatim domino, et hered. suis, vel successoribus suis, si dominus sit religiosus v. s. vi. d. pro omnibus et singulis seruiciis ad duos anni terminos videlicet. &c. equis portionibus, et dat domino de fine, &c. et fecit fidelitatem.

The common course is to put in certeyntie all their rentes, customes, and seruyces, in theyr copeys, and that is in auncient demayn, and in all places where their tenantes haue their landes by coppe to them and their heirs, after the custome of the manour: for there they have or ought to have a customary role, wherein is euery man's lande conteyned, and what rent, customes, and seruices euery man ought to pay, and do: and in many places, theyr lawes, and theyr customes be put in writynge, and remayne in their owne kepynge, to put them in a readinesse, whan nede shall require. But and there shall be made any newe incrochements or intackes inclosed or taken in, out of the comens, or any myne newe found, as lead or tyn, cole, yron, stone or such other, if a copy shall be made thereof, it is than necessary and conuenient, that the rent thereof be put in the copy, for it is a newe thynge, that hath not goone by custome, and also it wolde be put in the customary role, for this newe approuement may fortune to encrease of rent or decrease in rent, and therefore the

the rentes muſt alway be expreſſed. Alſo where a man hath a lordſhyp, wherein be many tenantes that holde for terme of yeres, or for terme of lyfe, where they have no ſtate of inheritance: in all ſuch copies it is conuenient, that the rentes be expreſſed in the ſame copies, cauſa patet.

A Recognition of the Tenant what he holdeth of the Lorde.

Ad hanc cur. venit R. T. coram S. E. ſeneſcallo huius manerii, et cognouit ſe tener. de dno unum meſſ. decem acr. terr. tres acr. prati cum pertin. in L. voc. C. libere per cartam in ſocagio per redditum xii. d. vel unam libram piperis, et ſectam cur. bis per annum. Et etiam dictus R. T. cognouit ſe tenere de domino alium meſſuagium cum crofto adjacente, et ſex acras terre, et ii. acras prati cum pertin. ad voluntatem dni. ſecundum conſuetudinem manerii, et per redd. duorum ſolidorum, et fecit, fidelitatem, et admiſſus eſt tenens.

The Forme of a Copy in auncient Demayn, where the Proclamations ſhulde be had.

Ad hanc cur. tent ibidem tali die et anno, &c. venit. A. B. filius et heres I. B. et ſurſum redd. in manus domini vnum meſſuagium x. acr. terr. tres acr. prati cum uno crofto in D. infra iuriſdictionem huius cur. ad opus E. F. hered. et aſſignum ſuorum imperpetuum virtute barganie inter eos fact. Et ſuper hoc publica proclamatio in ead. cur. fact fui et ſi quis aliquod ius ſeu titulum ad eadem meſſuag. terr. prat. et croft, vel in aliquâ eorum percella pretendere voluit, vel haberet, veniret, et audiretur, et nullus venit ad hanc cur. per quod ſecundum conſuetudinem manerii, meſſu. predict. terræ, prata et croft. predict. remanerent in manus domini uſque ad tertiam proclamac. ſuper eoſdem fact, et ſuper hoc dies dat eſt partibus predictis eſſendi ad proximam cru,

manerii

manerii predicti, ad audiendum inde iudicium suum super premissis, et ad hanc cur. tent. ibidem tali die. &c. tam predictus A. B. quam predict E. F. venere, et super hoc secunda proclamatio fact. fuit super premissis, quod si aliquis aliquod ius, vel titulum ad predict. messu. terr. prata, &c. haberet aut pretenderet, veniret, et audiretur. Et nullus venit, et super hoc dies dat. est partibus predictis essendi ad proximam cur. manerii predicti ad audiend. inde iudicium suum. Et ad hanc cur. tent. ibidem tali die, &c. tam predictus A. B. quam predictus E. F. vener. et super hoc tertia proclamatio facta fuit super premissis. quod si aliquis aliquod ius, vel titulum ad predictum messuagium terr. prat. et croft, vel in aliqua eorum parcella haberet, vel pretenderet, veniret, et audiretur, et nullus adhuc venit. Et super hoc dominus per I. G. seneschallum suum concessit seisinam de predict messuagio, terris, prat. et croft cum eorum pertinen prefato E. F. tenend. sibi hered. et assign. suis secundum consuetudinem manerii predict, et dat domino de fine ad ingress. &c. et admissus est inde tenens et fecit fidelitatem.

The Forme of a Copy in auncient Demeyne where the Wyfe shall be examined.

DALE.

Ad cur. tent. ibidem tali die anno. &c. T. B. de N. et M. uxor eius hic in plena cur. fol. examinat. et confess. sursum reddiderunt in manus domini unum messuagium et dimidiam bovatam. terr. ac unam quatronam terre cum suis pertin. in N. predicta voc. D. ad opus. W. C. de O. unde accidit domino unum equum heriotto. et super hoc venit dictus W. C. et cepit de domino dict' mess. &c. cum suis pertin. habend. et tenend. sibi et Anne uxor. sue et her. et assign. ipsius W. imperpetuum

ſecundum conſuetudinem manerii, per redd. con ſuetudinem, et ſeruic. inde prius debit et conſuet, et dant domino de fine pro ingreſſu habend dict', meſſ. et ceteris premiſſis, &c. et data eſt eis ſeiſina, et fecerunt fidelit.

An other Forme for Terme of Lyfe.

Ad hanc cur. &c. venit. I. D. et I. uxor ejus ipſa ſola examinata coram ſeneſcallo, et ſurſum reddiderunt in manus domini unum tenementum cum pertin. in A. iac. inter tenement I. B. ex parte orient et tenementum. C. D. ex parte occident, et abbuttat. ſuper altam viam ex parte auſtrali, et ſuper gardinum E. F. ex parte boriali, ad opus. G. H. et I. uxoris eius, ad terminum vite eorum et alterius eorum diutius viuentis ſecundum conſuetudinem manerii, et dant dno. de fine, &c. et fecerunt fidelit.

An other Forme upon Condition.

Ad hanc cur, &c. venit I. C. et ſurſum redd. in manus domini vnum cotagium iacens, &c. ad opus I. D. &c. tenend. ſibi et hered. ſuis de domino ad voluntatem domini ſecundum, &c. ſub conditionibus ſubſequentibus: videlicet ſi predictus, I. D. ſoluat aut ſolui faciet prefat I. C. xl. s. ad feſt, videlicet, &c. proximo futuro, poſt data huius curie, quod tunc preſens ſurſum redditio ſit in ſuo robore et effectu, et ſi ipſe defecerit in ſolutione ſolutionum predict in parte vel in toto quod ex tunc bene licebit prefat' I. C et aſſign. ſuis reintrare, et rehabere predictum cotagium, iſta ſurſum reddic. non obſtante in aliquo, et dat domino de fine, &c. et fecit fidelitatem, &c. et admiſſus eſt, &c.

An other Maner of Surrender made to the Bayly out of the Court.

Ad hanc cur. &c. compertum eſt, quod T. C. extra cur. ſurſum reddidit in manus I. D. balliui in preſenc.

preſenc. D. R. et aliorum tenentium domini huius manerii, hoc tẽſtante, unam acram terre in G. quond. W. B. ad opus X. Z. cui dominus inde conceſſit ſeiſinam tenen. ſibi et hered. &c. de ſeruic. &c. et dat, &c.

An other Forme, where the Lorde granteth a Copye of his ſpeciall Graunt.

Ad cur. apud D. tent. ibidem tali die et an, &c. preceptum fuit balliuo ſeiſir, in manu domini, unum tentum ſiue meſſ. cum pertin. I. B. voc. E. eo quod ipſe alienauerit, et vendidit dictum tentum cuidam I. T. ſine licentia domini, et inde reſpondebit dno. de exitibus quouſque &c. et quod in iſta eadem cur. dns. ex ſua gratia ſpeciali conceſſit dictum tentum cum pertin. prefato. I. B. cui dns. inde conceſſit ſeiſinam habend. ſibi et hered. &c. de. dno. ad voluntatem ſecundum, &c. et dat, &c. et fecit, &c.

An other Maner for Terme of Yeres, where the Lorde ſhall kepe Reparation.

Ad hanc cur. dominus per I. F. ſeneſcallum ſuum conceſſit I. E. unum meſſuagium cum domibus ſuperaſtantibus et aduerſas terras prata paſcua et paſturas cum ſepebus foſſatis, et omnibus aliis ſuis pertin. voc. A habend. et tenend. ſibi et aſſign. ſuis a feſto ſancti Michaelis archangili proximo futuro poſt dat. hujus cur. vſque ad finem et terminum quadraginta annorum, ex tunc proximo ſequentium et plenarie complendorum, redd. inde annuatim xx. s. ad duos anni terminos videlicet, &c. per equales portiones. Prouiſo ſemper, quod durante termino predicto, predictus dns. inueniet meremium totiens quoties neceſſarium fuerit dicto tenemento ad. emendandum reparandum et ſuſtinendum, et dat domino de fine, &c. et fecit fidelitatem, &c.

An other Maner, where a Man pretendeth a Title, and after releaſeth, in the Courte.

Ad hanc cur. tent. &c. copertum eſt, quod cum dns. p. l. F. ſeneſcallum ſuum, ad cur. tent. apud C. tali die et an. conceſſit extra manus domini A. B. et her. ſuis unam peciam tre continentem circa tres acras terre ſiue plus ſiue min. habeatur, quondam T. C. in A. iacent. inter terr. P. Q. ex parte auſtrali et terram R. S. habend. &c. ad voluntatem domini ſecundum, &c. et poſtea venit quedam Alicia Bate coram prefato I. F. ſeneſcallo domini, et pretendit habere titulum in predicta pecia terre, et hinc preſens in cur. remiſit relaxavit et imperpetuum quietum clamauit prefato A. B. et hered. ſuis per licentiam domini totum ius ſuum et clameum, que habet, vel habuit vel in futur. habere poterit in predicta pecia terre, et in qualibet inde par cella. Ita videlicet quod ipſa Alicia nec hered ſui, nec aliquis alius nomine eorum aliquod ius, vel clameum in predicta pecia terre de cetero exigere, vel vendicare poterit, ſcilicet ab actione iuris vel clamei ſint excluſi per preſentes, et dat dno. &c. et fecit, &c.

An other Forme, where the Heyre is admitted to his Lande, after the Death of his Father.

Ad hanc cur tent. &c. compertum eſt quod I. B. obiit ſeiſitus poſt ultimam curiam, qui de domino tenuit ſibi et hered ſuis unam placeam terr. voc C. et inde obiit ſeiſitus, et dicunt quod R. B. fllius eius, eſt proximus heres, et plene etatis, vel infra etatem vicz. xii. annorum, et in cuſtodia T. W. vel S. B. frater eius, vel conſanguineus eius eſt proximus heres eiuſdem I. B. et plene etatis, et preſens hic in cur. petit admitti, et admiſſus eſt inde tenens, tenend ſibi et hered ſuis de dno. ad voluntatem dni. ſecundum conſuet. &c. et dat. &c. et fecit. &c.

An

An other Forme of Landes tayled with a Remainder over.

Ad hanc cur. compertum eſt, quod R. B. de A. ad cur tent apud E. tali die et anno, &c. ſurſum redd. in manus domini unum tenementum et tres acras terre voc. C. ad opus R. C. filii eius de R. et A. vxoris eius, quibus dominus conceſſit ſeiſinam, tenend. ſibi et hered. de corporibus eorum legitimè procreat. Et ſi predictus R. et A. uxor eius ſine her. de corporibus eorum legittimè procreat. obierint, quod tunc predicta terra et tenementa cum ſuis pertin. remaneant rect' her. ipſius R. B. et modo curia iſta informaretur per totum homagium, quod predictus R. et A. obierunt, ſine herede inter eos procreat. et predictus. R. B. ſimilit. et ſuper hoc venit I. B. frater et heres predict R. B. et petit admitti, et admiſſus eſt tenens, &c. et per licentiam domini prefatus I. B. conceſſit predictum tenementum et terras, què ei remaneant poſt mortem predictorum R. B. et R. C. et A. vxoris eius, remaneret W. C. et hered ſuis, cui dominus inde conceſſit ſeiſinam tenend ad voluntatem domini ſecundum, &c. et dat &c. et fecit, &c.

An other Maner for Terme of Lyfe, with divers Remayniders over.

Ad hanc cur. venit R. B. et ſurſum reddit in manibus domini vnum meſſuagium, et octo acras terr. cuſtomar. voc. A. vt dominus faciat inde voluntatem ſuam, et dominus inde habeat ſeiſinam. Et ex gratia ſua ſpeciali reconceſſit predictum meſſuagium et terr. pre fato R. B. et I vxori eius durante vita eorum, ita quod poſt eorum deceſſum dictum tenementum et terra remaneant B. vxori A. durante vita ſua, et poſt deceſſum ipſius B. predict terre et tenementa remaneant rectis hered. ipſius R. B. imperpetuum tenend. eiſdem R. B. et I.

vxori ejus durante tota vita eorum per virgam ad voluntatem domini ſecundum, &c. in forma predicta, ſaluo iur. cuiuſlibet, &c. et predicti R. et I. dant domino de fine, &c. et fecerunt fidelitatem, &c.

A Surrender out of the Court, and a Remainder with a Condition.

Ad hanc cur. compertum eſt, quod R. F. languens in extremis ſurſum redd. in manib. B. R. extra cur. per manus I. H. in preſentia A. C. et B. D. tenent. hujus manerii, hoc teſtant. vnum meſſuagium cum pertin. &c. ad opus A. vxor. predict R. F. tenend ſibi per ſervic, inde debit. ſecundum conſuetudinem manerii, pro termino vite ſue, ita quod poſt mortem dicte A. predict. meſſ. remaneat I. filio predict' R. et A. et her. de corpore ſuo legittime procreat'. Et ſi contingat I. obier. ſine her. de corpore ſuo legittime procreat. quod tunc predictum meſſuagium reman. R. filio predict R. et A. et hered. de corpore ſuo legittime procreat'. Et ſi contingat predict R. obiere. &c. quod tunc predictum meſſuagium per executores vtriuſque eorum diutius viuent. vendat. et denarios inde recept. et prouenient. pro animabus parent. ſuorum et eorum in piis vſibus, et operib. caritatiuis in miſſis celebrandis et elemoſinis diſtribuendis prout melius eius viderint expedire, pro ainmabus anteceſſorum et predeceſſorum ſuorum, quibus dominus inde conceſſit ſeiſinam tenend. in forma predict. ad voluntatem domini ſecundum conſuet. manerii, et dant domino de fine, &c. et fec. fidelit. Et nota quod ſi unus eorum obiit, et heres eius ſit infra etatem, fidelitas reſpectuatur quouſque ad etatem veniat.

A Supplication to be exempte from all Maner Inqueſtes and Juries within the Lordſhyppe.

Ad hanc cur. venit R. C. inſtant. ſupplicando prout ipſe per plurima tempora tranſacta ſupplicauit.

cauit. Et profert domino ſinem annualem nomine exemptionis, vt ipſe ex ſua gratia ſpeciali et fauore ob cauſam ſenectutis infirmitatis et debilitatis ſue poſſit exonerare de cetero, ab omnibus et ſingulis inquiſitionibus iuramentis et offic. quorumcunque, tam in hac villa quam alibi infra dominium domini ſibi obiciend. et aſſignand. quapropter aſpecta vero ſenectute vna cum infirmatate et debilitate ſua, ſub fine annuali nomine exemptionis inde prolate, ac ſuggeſtione eius per tenentes et vis. uſq. ipſum veracit congrua teſtificata in premiſſis, modo dominus conceſſit in iſta curia per I. F. ſeneſcallum ſuum prefato R. C. huiuſmodi licen. fauorem. et exemptionem ad terminum vite ſue duratur. et predict. R. C. dat domino de annuali redd. perſoluendum annuatim. iiii. d. ad terminos vſuales.

Ad hanc cur. venit I. S. et dat domino de fine pro ſecta cur. reſpectuand. per. i. annum, vt patet.

Ad hanc curiam venit I. S. nativus domini huius manerii, et petit licenc. ad maritand filiam ſuam infra dominium iſtud, vel extra, et dominus per W. C. ſeneſcallum ſuum conceſſit licenc. et dat, &c.

Memorandum, that there is no manner of eſtates made of fre lande by polle dede or dede indented, but like eſtates may be made by copy of copy-landes, if they be wel made and entred in the court rolles. And the ſteward is bounde by lawe, and conſcience, to be an indiferente judge betwene the lord and his tenantes, and to enter their copies truly in the lordes court rolles, the which is a regiſter to the lorde to know his preſidence, cuſtomes, and ſervices, and alſo a great ſuretie to the tenantes, that if their copies were loſt, they may vouch and reſort to the lordes court rolles, and the ſteward may make them newe copyes,

accordyng to the olde prefidents in the lordes court roll, lyke as at the commen law, whan a matter in variaunce bytwene two men is paſt by verdite and jugement gyven thereof, and entred in the Kinge's recordes, there it reſteth of record, and alſo if a dede or a patent be enrolled, there it remayneth of record in lyke maner, ſo that if any party wyll have any copie therof, they may ſue to the judges and the offycers of the place where the record lyeth, and have a copy therof exemplified under the ſeale of offyce of the ſame place, where ſuche recorde lieth, and may plede the ſame recorde in every court the kynge hath, and the lorde's ſteward may do in lyke maner, &c.

The Othe of all Maner of Officers generally.

To whome the ſtewarde ſhall ſay; Lay thy hand upon the boke and ſay after me, I ſhall true conſtable be, trewe thirdborowe, trewe reve, true frankplege, true tythingman, true ale-taſter, true wodewarde, and trewe pynder with ſuch other officers, that be vſed to be ſworne in the lordes court, and trewe preſentment make, and treuely and duely do and kepe all thynges that belongeth to myne offyce to do ſo help me God and my holydome, and kyſſe the boke.

The Othe of a Denyſen.

I ſhall true lyege man be, and true faithe beare to kynge Henry, that now is, and to his heires, and no treaſon do, nor thereunto aſſent, nor no theſte do, nor no theves felowe be, nor any of theym to knowe: but that I ſhall enforme and do to wyte them that be the kynges officers therof, that have the lawe to governe. And I ſhall be buxome and obedient to iuſtices, commiſſioners, ſheryffs, exchequers, baylyes, and conſtables, and to all other offycers

officers of the kynges, in all thynges, that they commaunde me to do laufully, ſoo helpe me God and holydome.

The Othe of Afferour.

I ſhall truely affere this courte, and high no man for no hate, ne lowe no man for noo love, but to ſet every man truly after the quantite of his trefpaſſe to my knowlege, ſaying to a gentylmanne his countynaunce and his houſeholde, a marchaunt his marchandyſe, a huſbande his tenury and his worke beaſtis to his plough, ſoo helpe me God and my holydome.

This article gothe farther. Et quantum reddant per annum de redditu aſſiſe. And how moche they yelde by the yere of rent of aſſiſe. And firſt ye ſhall know, that there be thre maner of rentes, that is to ſay, rent ſervice, rent charge, and rent ſecke. Rent ſervice is where a man holdeth his lande of his lorde by fealtie and certayne rent, or by homage, fealtie, and certayne rent, or by any other ſeruyce and certayne rent. This is a rent ſeruyce, and yf the rent be behynde at any day that it ought to be payd at, the lord may diſtraine for that rent of commen right, and if the lord purchaſe parcell of the ſayd lande, that the rent gothe out of, the rent ſhal be apporcioned: except it be an entiere rent, as a ſperhauke, or a hors, or ſuch other, that cannot be ſevered, for than the rent is extinct and gone for ever, &c. Rent charge, is where a man is ſeaſed of landes in fee, and granteth by pole, dede, or by dede indented an annuell rent going out of the ſame landes in fee or in fee tayle, or for terme of lyfe with a clauſe of diſtres: that is a rent charge, and the grantee may diſtrayne for the ſame rent, by cauſe of the clauſe of diſtreſſe. But if the grauntee purchaſe parcel of the ſayd landes, wherof the ſayd

rent

rent gothe out, the hole rent charge is extinct and gone for ever. For ſuch a rent charge may nat be apporcyoned, bycauſe the landes come to his owne poſſeſſion by his own act or dede. Rent ſecke, is where a man ſeaſed of landes in fee, granteth a rent goynge out of the ſame without a clauſe of diſtreſſe: that is a rent ſecke, and it is called a rent ſeck, bycauſe there is no diſtreſſe infident nor belongyng to the ſame. Alſo if a man by dede indented make a feoffment in fee or in fee tayle, the remaynder over in fee or for terme of lyfe, remaynder over in fee, reſerving to hym certayne rente without any clauſe of diſtreſſe in the ſame, that is a rent ſecke, and if the graunte were never ceaſed of the ſayd rent, he is without remayndre by courſe of the commen law. There is another maner of rent: that is nother rent ſervice, rent charge, nor rent ſecke, and that is called rent annuel. And that is, whereas a man granteth by his dede, an annuitie of xx. s. be it more or laſſe, and chargeth no land with the paiment of the ſame. That is a rent annuell, and it chargeth the perſon that graunteth the ſaid rent by a wrytte of annuite, and in ſome cauſe a rent charge may become an annuel rent, as a man graunt a rent charge out of his lande with a clauſe of diſtreſſe, the graunte is at libertie, whether he will diſtreyne for the rent, or ſewe a wrytte of Annuitie againſt the granter. And if he ſewe his writ of annuitie, the land is diſcharged of any diſtreſſe, and therefore the grauntour may make a proviſion in his graunt, et proviſo ſemper, quod preſens ſcriptum, nec aliquid in eo ſpecificatum, non aliqualiter ſe extendat ad onerandum perſonam meam per breve, vel actionem de annuitate, ſed tantum modo ad onerandum terras et tenementa predicta de annuali redditu predicto. And

this

this prouyſe haldde, the landes be charged, and the perſon diſcharged.

CHAP. XII.

Of thoſe free Tenauntes that ſewe to the Courte of the Countie, and who ſeweth nat, and howe moche falleth to the Lorde after the deceſſe of ſuch tenauntes.

ITEM inquirendum eſt de predictis libere tenentibus, et qui ſequunter ad cur. ad com. in comitatu, et qui non, et quantum accidit domino poſt mortem talium liberorum tenentium. It is to be enquered of the foreſayd fre tenauntes, whiche of theym ſhall folowe the court of the countie, and which nat, and what ſhall fall unto the lorde, after the deth of ſuch free tenauntes. Me ſemeth that all maner ſuch tenauntes that holde theyr land by ſuche ſervyce, havyng charter lande, ought to folowe the court of the countie, if he be ſomoned to appere, except he have a ſpeciall grant by chartour of the kyng to the contrary, and to be ſworn in inqueries before the juſtice of peace, juſtice of aſſiſe, excheters, coroners, and all other commiſſioners of the kingis, and betwene partie and partie as the law hath ordayned it, howe be it in ſome caſe he ſhall diſpende and have more landes than in ſome caſe, that is to ſay, if the damage in plee perſonell, as det, treſpas, detinue, and ſuch other, be declared under the valu of xl. markes, than a freholder that hathe any chart lande, be it more or leſſe, may paſſe bytwene partie and partie. And alſo he is ſufficient to enquere for the king in every byl of inditement of felony, and ſo is every conſtable and freman, though he have no land. But there ſhall no conſtable nor freholder enquere of

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ryot nor forcible entrees, without he may dispend xl. s. clerly. And therfore se the statute of king Richard the II. and king H. the VII. And also whether the domages in plee personel be declared xl. markes or above, the freholder must have landes to the clere value of xl. s. And every man that shall passe of lyfe and deth and for tytell of lande, be it never so lytell, he muste have landes to the value of xl. s. clerely, above all charges. And in atteynte, if the thinge in demaunde and verdyte upon that gyven, extend to the value of xl. li. or above: then every man of the graunde jury, must have landes to the value of xx. li. of freholde, out of auncient demeyne, and of landes in gavel kinde, xx. li. and if it be under the value of xl. li. than xl. s. of freholde is sufficient. The statute reherseth further, Quid et quantum accidit domino post mortem talium libere tenentium, what and howe moche falleth to the lorde, after the dethe of suche fre tenantes, That is and may be, dyvers maners of rentes, customes, and servyces. As yf a tenaunt holde of the lorde by knyght service and decesse, his heyre beying of full age, the lorde shall have for every knightes fee that the tenaunt holdeth of the lorde l. s. of his heire in the name of relefe. For the whiche the lorde may distreyne in every parcell of that lande, that is so holden of him for the same of commen ryghte. And if it be under a hole knighte's fee, as halfe a knighte's fee, the thirde parte, the forthe parte, or the xx. parte more or lesse; the relife shal be apporcionate according to the same, and shal pay his chefe rentes (if any be) nevertheless. And if the tenaunt decesse, his heyre being within age of xxi yeres, the lorde shall have the warde and the kepynge of the body, duryng his nonage, and if he be unmaried, then his mariage to gyve or sell to whome he wyl, without disparagement, and

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and when he cometh to full age, he ſhall pay no relefe, and if he be maryed, and under the age of xiiii. yeres, he may refuſe and diſagre, but howe the garden or his commyt or graunte ſhall tende, and offre maryage to the warde, and if the warde refuſe the offre, or if the warde be raviſhed, and of wardes bycauſe of wardes, and of diſpa-ragementes of wardes, and diſagreementes af-ter maryage, and of waſt done by the garden, or his commytte or graunte, with mo artycles per-teynynge to the ſame, I remytte all thoſe poyntes to men of lawe, that have knowlege and expery-ence thereof, for it toucheth not my matter that I treat of. And if the tenant have iſſue female, a-bove the age of xiiii. yere, be ſhe maryed or nat maried, the lorde ſhall nat have the ward ne the maryage, bycauſe the lawe entendeth, that ſhe hath a huſbande, or may have at that age, able to do ſuch ſeruyce. But if the heire female be under the age of xiiii. yeres unmaried, the lorde ſhal have bothe the landes holden of him and the ma-riage, tyll ſhe come to the age of xiiii. yeres, and two yeres further to tend her mariage in, if ſhe be unmaried. And at the ii. yeres end, ſhe may enter into her landes, and put out her garden, and to mary herſelfe at her pleaſure, but yf ſhe be maryed before the age of xiiii. yeres in the lyfe of her aunceſter, and then her anceſtor dye, the lorde ſhal have the warde of the lande to the age of xiiii. yers, and than her huſbande and ſhe may enter and put out the lorde, and if the tenant holde of two lordes by knight ſervice, of one by prioritie, and of an other by poſterioritie, and dye: the lorde, that the te-nant holdeth of by prioritie, ſhal have the ward of the bodye, be it heyre male, or heyre female, though there be iii. or iiii. daughters, for al they are but one heir to the landes, that be holden of him. And the other lord, of whom the landes be holden of by poſterioritie, ſhal have thoſe landes

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holden of himſelfe, and nothing els. And if the tenant hold landes of one lord by knight ſeruice, and alſo holde landes of an other lorde by ſocage and dye (his heires being within age) the lorde of whom the landes be holden of by knight ſeruyce, ſhall have the ward and maryage of the heyre, and the landes holden of him, but he ſhal nat have the landes holden in ſocage, nor the lorde of whome they be holden of, nother. For thoſe landes holden in ſocage durynge the nonage, ſhall go to the next of the blode, to whom the enherytance may nat deſcende, whereof he ſhall make accompt unto the heyre whan he cometh to full age, &c. And if the heyre be of full age at the deceſſe of his aunceſtre, he ſhal paye a relefe to every lorde that he holdeth any lande of, if relefe be due to be payed, by reaſon of his tenure. But in caſe that a tenaunt holde dyuers manours of dyuers lordes by knight ſervyce, and have but one parcell of lande holden of the kynge in capite, the kynge ſhall have all the hole landes holden of every lorde during the nonage: and the mariage of the heire, if he be unmaried, and if the heire be under the age of xiiii. yere, and wyll dyſagre to the maryage, than the kynge ſhall have the maryage of him or her, or the value therof, and the kynge ſhall pay no chefe rent durynge the nonage, except it be founde due to be payed in the offyce of the exchetour, and many other thynges maye falle to the lordes, as herryottes and other cuſtomes, accordynge to their originall dedes, and uſe of the manour. And ye ſhall underſtand, that there be two maner of herryottes, that is to wytte, herryotte ſervice, and herriot cuſtome. Herryotte ſeruice, is where a man hath gyven landes and tenementes to another man and to his heyres, to holde of hym and of his heyres, as before the makynge of the ſtatute, Quia emptores terrarum, or ſythe the

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makinge of the ſaid ſtatute, to holde of the chiefe lorde of the fee, by the ſeruyce therof due and of ryght accuſtomed reſeruynge to hym certayne rentes herryottes, or any other cuſtome: this is rent ſeruyce and herryot ſervice bycauſe it is expreſſed in his originall dede. Herriot cuſtome, is where a man hath a lordſhipe, wherein hath been uſed tyme out of mynde, that every tenant that holdeth any meſe place of the lorde, ſhall gyve his beſt quycke good in the name of a herryot to the lorde, and he that hath no quycke good, ſhal give his beſt deid good. And in ſome place the tenaunte ſhall gyve for every meſe place that he holdeth a herryotte, though the houſes were lette downe an hundred yere before, the which me ſemeth ſhuld be a great bribery and extortion, as I ſaid in the Prologue of this Treatyſe. And therfore, it is wiſdome for every man to take his houſe by indenture or by copie, wherein may be expreſſed, what rentes, herryottes, cuſtomes, and ſeruyces that the tenaunt ſhal pay and do, for a lorde may abridge and make leſſe his cuſtom by wryting, but tho' he makes wryting, and and ſpecifye what rent he ſhall pay, he muſt ſay further, for all maner rentes herryottes, cuſtomes, and ſeruyces. And in ſome lordſhyppe every man that dyeth within the ſame, be he the lordes tenaunt or nat, ſhal pay an herryotte. In ſo moche that if a ſtraunge man ryde or go by the waye, and dye within ſuch a lordſhyppe, he ſhal pay an herryot, the whiche is playne extorcyon and agaynſt the commen ryght: for bytwene the lorde and hym that dyed was no maner of priuytie of bargayne or covenant. And in ſome lordſhypp the lorde ſhall take his herryotte before the parſon or the vycare his mortuary, and in ſome places the church before. And that is, as it hath been accuſtomed and uſed tyme out of minde. But for the moſt parte the lorde taketh before, bycauſe the

the lorde maketh couenaunt with his tenaunt in his lyfe, that he ſhal have his beſt quycke good at his deceſſe, and the mortuary is not due tyll he be deed, and the herryotte was covenaunted and graunted before in his lyfe, and the firſt bargayne muſt be obſerved and kept. And alſo in ſome places it is parted bytwene the churche and the lorde, and that is, where he that is deed hath no more quicke good, but one horſe or one beeſt, and than he that hathe be uſed to choſe firſt, ſhall have the better parte by one peny, but of deed good, eyther party ſhall have one. But there ſhal nouther of them take any deed good, as longe as there is any quicke goodes, and in many lordſhyppes it is uſed, that and the tenaunt leave his houſe by his owne wyl, without any diſcharge of the lorde, the tenaunt ſhal pay his beſt quick good to the lord in the name of an herryot, and in ſome lordſhyppes it is accuſtomed, that if the tenaunt departe fro the lordſhyppe by his owne wyle, he ſhall make a fyne with the lord for his departing, and moſt commonly it is ii. s. and it is called a fare fee, or a farewell, and ſuche a tenaunte that goethe at his owne wyll ſhall make all maner of reparacions, and that tenaunt that is diſcharged by the lorde or by his offycers, ſhall make no reparations, except he be diſcharged for not doing reparations, &c.

CHAP.

CHAP. XIII.

How many cuſtomary Tenauntes there be, and howe moche Landes, every of them holdeth, and what Workes and Cuſtomes they do, and what the Workes, and the Cuſtomes of every Tenant is worthe by the Yere, and how moche every of them payeth, over the Cuſtomes and Workes, &c.

ITEM inquirend. eſt de cuſtomariis videlicet quot ſunt cuſtomarii et quant. terre quilibet cuſtomarius teneat, quas operationes, et quas conſuetudines facit, et quantum valent opera et conſuetudines cuiuſlibet cuſtomarii per ſe per annum, et quantum redditum de redditu. aſſiſe per annum preter opera et conſuetudines, et qui poſſunt talliari ad voluntatem domini et qui non.

It is to be inquered of cuſtomary tenantes, that is to wytte, howe many there be, and how moch land every tenaunt holdeth, and what werkes and cuſtoms he doth, and what the werkes and cuſtoms be worth of every tenaunt by itſelf, and howe moche rent by the yere, above his werkes and cuſtomes he doth pay, and which of them may taxe their landes at the wyll of the lorde and whiche nat. Cuſtomarye tenauntes are thoſe that hold theyr landes of their lord by copye of courte role, after the cuſtome of the manour. And there be many tenauntes within the ſame manor, that have no copies, and yet holde by lyke cuſtome and ſeruyce at the wyll of the lorde. And in myne opinion it began ſoone after the conqueſt, when William conquerour had conquered the realme, he rewarded all thoſe that came with hym, in his viage royall, according to their degree. And to honourable men he gave lordſhyppes, maners, landes, and tenementes, with all the inhabytantes, men and women dwellyng in the ſame, to do with them at their pleaſure.

And thoſe honourable men thought, that they muſt needes have ſervantes and tenantes, and theyr landes occupyed with tyllage. Wherefore they pardoned the inhabytantes of their lyues, and cauſed them to do al maner of ſervyce, that was to be done, were it never ſo wyle, and cauſed them to occupie their landes and tenementes in tyllage, and toke of them ſuche rentes cuſtomes and ſervices, as it pleaſed them to have. And alſo took all their goodes and cattell at all tymis at their pleſure, and called them their bondmen, and ſythe that tyme many noblemen both ſpirituall and temporall, of their godly diſpoſition have made to divers of the ſaid bondmen manumiſſions, and granted them freedom and libertie, and ſet to them their landes and tenementes to occupy after dyvers maner of rentes, cuſtomes and ſervyces, the whiche is uſed in dyuers places unto this day. Howe be it in ſome places, the boundmen contynue as yet, the which me ſemeth is the greateſt inconuenience that now is ſuffered by the lawe, that is to haue any chriſten man bounden to an other, and to haue the rule of his body, landes and goodes that his wife, chyldren, and ſeruantes haue laboured for all theyr lyfe tyme to be ſo taken, like as and it were extorcion or bribery. And many tymes by coulour thereof, there be many freemen taken as bondmen, and their landes, and goodes taken from them, ſo that they ſhall not be able to ſue for remedy, to proue themſelfe fre of blode. And that is moſte commonly where the freemen haue the ſame name as the bondemen, or that his aunceſters, of whome he is comen, was manumyſed before his byrthe. In ſuch caſe there can nat be to great a punyſhment. For as me ſemeth, there ſhulde be no man bounde, but to God, and to his kynge, and prince ouer hym: Quia deus non facit exceptionem perſonarum, for God maketh no exception of any perſon. Where-

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fore it were a charitable dede to euery nobleman both ſpirituall, and temporall, to do as they wolde be done by, and that is to manumyſe them that be bond, and to make them fre of body and blode, reſeruing to them theyr rentes, cuſtomes, and ſeruices of olde tyme due and accuſtomed, wherein they may get the prayers of the partie, and remyſſion of theyr offences, as in the goſpell. Eadem meſura, qua metiti, fueritis, metietur vobis. The ſame meaſure that ye do mete to other men, ſhall be metten to you. In mayny lordſhippes there is a cuſtomary roole bytwene the lorde and his tenauntes, and it ought to be indented, one parte to remayne in the lordes kepynge, the other parte with the tenantes, and dyvers trewe copyes to be made of the ſame, that the rentes and cuſtomes ronne nat out of remembraunce. And alſo a ſuyte rolle, to call all thoſe by name, that oweth any ſuyte to the lordes court, and than ſhall there be no concelemente of the ſutours, but that the ſtewarde may knowe, who is nat there, and if any ſutoure deceſſe, the name of his next heire wold be entered into the ſame rolle, and an enquery made and preſented what he helde of the lorde, and by what rentes, cuſtomes, and ſeruyce of every parcell by itſelf, and who is his next heyre, and of what age he is of, and this truely done and entered into the rolle, it would be a conveyance of deſcent in maner of a petie degre, and profytable to the lordes, and alſo to the tenauntes, cauſa patet. The name of every tenaunte muſt be put in the rolle, and his meſe place to be butted and bounded, as it lyeth in length and brede, and bytwene whome. And alſo his landes, medowes, lays, and paſtures, likewiſe butted, and bounded, that it may be known many yeres after, who dwelled there: and what landes medowes, and paſtures lay to the ſame at that tyme. And what warkes and cuſtomes the

tenaunt dothe for every parcell, and what the warkes and cuſtomes be worthe in a yere, and howe moche rente, the tenaunte, dothe paye for euery parcelle, beſide the cuſtomes, and warkes, to the entent, that if any parcell of lande, medowe, or paſture be alyened, ſolde, or changed, or put from one tenaunt to another, the lorde and his bayley may knowe what rentes, cuſtomes and werkes, he ſhall aſke and haue of the occupier, for every parcell. And it is the moſt ſpeciall poynt that belongeth to a ſurueyor, to butte, and bounde truly euery parcell by itſelfe, and to knowe what rentes, werkes, cuſtomes, and ſeruices, goth out of the ſame, for than may he make a true rentall or cuſtomary rolle, and put all thynges in a certentie.

CHAP. XIV.

Of Cotiers what Cotages and Curtylages they holde, and by what Seruyce, and howe moche Rente they pay by the Yere, &c.

ITEM inquirendum eſt, de cotagellis, que cotagia et curtilagia teneant, et per quod ſeruic, et quantum reddant per annum, pro predict. cotagiis et curtilagiis.

Alſo it is to be inquered of cotagers, what cotages and curtilages they holde, and by what ſeruice, and what they yeld by the yere, for the forſaid cotages and curtilages. This Chap. and the next preſident, be both of one effect, but that it is to preſume, that there is nat ſo moch rentes, heriottes, cuſtomes, and ſeruices, to be payde, and doone for a cotage, as there is for a meſe place or a better tenement but it maye be lyke cuſtome and ſeruyce.

CHAP.

CHAP. XV.

Of Perquiſytes or Profytes of Counties, of Courtes, and of Foreſtes, what they be worthe by the Yere, &c.

ITEM inquirendum eſt de perquiſitis comitatuum, cur. foreſtariorum, cum expeditamentis canum, et quantum valent per annum in omnibus exitibus.

Alſo it is to be inquered, of the perquiſites and profites of the counties, of the courtes, and of the foreſtes, with the cuttynge of the dogges cleyſe, and howe moche they be worth by the yere in all the iſſues and profyttes. This chapyter towcheth nat the offyce of a ſurveyour but lyttell, for the iſſues and profyttes of the counties, ſeſſions and aſſiſes are moſt comonly the kynges, and they be kept and ordeyned by the ſheriffe and the juſtices of peace, that be ordeyned and put in commyſſion by the kynge and his counſayle, and the iſſues and profytes of them are extretted by the ſayde juſtices, and retourned into the kynges eſcheker, and there they reſt of recorde, the whiche afterwarde is extreyted agayne and ſent downe to the ſheriffes of every countie, to levy and gather up the ſame and thereof to make an accompt in the ſayd eſcheker, and it is called Greene waxe. And the courtes of the foreſtes be ordeyned and kept by the juſtices of the foreſtes and their deputies, and the iſſues and profytes thereof, the which cometh moſt commonly by fynes, and mercimentes, are nat extreted into the excheker, but made oute by the ſtewarde, to the balyes, and other offycers of them that oweth the foreſt. And there me ſemeth the ſurveyor may ſyt with the iuſtices of the foreſtes for one thing ſpecially, and that is this, that no townſhyppe, nor hamell entercomen within the foreſtes, chaſes,

waſtes, hethes, moores, and ſuch other great commens, but all only ſuch, that of ryghte ought to haue comen within the ſame. Wherefore it wolde be ordeyned, that euery townſhyppe and hamell, that ought to haue any ſuch comen in any foreſtes, chaſes, waſtes, moores, heythes, and ſuch other great comens, where dyuers townſhypps, and hamels entercommen togyther, euery townſhip and hamell ought to haue a dyuers brennynge yron, and euery beaſte, horſe, mare and colte, that is put upon the comen ought to be brenned in ſome part of his body with the ſayde yron, and than ſhall euery beaſt be knowen, of what townſhyppe he is. And that were a great redyneſs to the kepers, and alſo a great ſauegarde for ſtealynge of the cattle. And than may the keepers, regarders, goyſters, and other officers of ſuche foreſtes and chaſes, haue perfytte knowledge, what townſhyppe the cattel is of. And if any of theſe ſayd officers fynde any maner of cattel hauing no ſuch brennynge, they may attache them and ſeiſe them as ſtrays, and put them in ſauegarde to the lordes uſe, tyll they be yered and dyed. And they ought to aſke theym thre ſondayes in thre or foure next paryſhe churches, and alſo cry them thre tymes in thre the next market townes. And if no man com within the yere and the day, and to make ſufficient proſe that the catell is his, than it is forefayt to the lorde as a ſtrey, and in lyke maner the ſwyne and ſhepe of every townſhyp and hamell, ought to be pytched with the ſaid brennynge yron, or ſuche an other lyke the ſame, but as for all other pointes and articles touchynge the foreſtes, the ſurveyour hath lyttell to do, wherefore I remit all other articles to the juſtyces of the foreſtes and to their deputies to execute their office, and ye ſhal know that no man ſhall have foreſte of righte but the kyng, except he

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or his anceſters have had a ſpecial grant therof by charter of the kyng and his progenytours in tymes paſt, and ſo uſed, &c.

CHAP. XVI.

Of Churches that belonge to the Gyfte of the Lorde, howe many there be, and where they be, and what every Churche is worthe, &c.

ITEM inquirend. eſt de eccleſiis que pertinent ad donationem domini, quot ſunt, et ubi et quantum valent, et quantum quelibet eccleſia valet per ſe per annum, ſecundum veram eſtimationem illius. It is be enquered of all the churches that belonge to the lordes gyfte, howe many there be, and where they be, and what they be worthe, and what euery church is worthe by itſelfe by the yere after the true eſtimation of the ſame. The letter of this chapiter is very playne, and nedeth nat moche declaration further than is ſpoken of, but alonely in one thynge, and that is this, oft tymes he that hath righte to preſent to a church at one tyme, hath nat ryght to preſent to the ſaid church at the next tyme. And that is where any ſole patrone of a church hath iſſue, two, three, or four daughters, and deceſſeth, ſo that the ryght of patronage of the ſayd church diſcendeth to al the ſayd doughters. Whan the church is voyd, they ſhall preſent by turns, the eldeſt doughter firſt, than the ſeconde at the next auoydaunce, than the third, and ſo furth, tyll they haue preſented ones ouer, and than begin ageyne at the eldeſt doughter, except they make any other particion amonge them ſelfe by agreement. And than muſt euery one of them preſent by their turne, accordynge to theyr particion, as it cometh about. And ſo muſt the ſur-

holden of himſelfe, and nothing els. And if the tenant hold landes of one lord by knight ſeruice, and alſo holde landes of an other lorde by ſocage and dye (his heires being within age) the lorde of whom the landes be holden of by knight ſeruyce, ſhall have the ward and maryage of the heyre, and the landes holden of him, but he ſhal nat have the landes holden in ſocage, nor the lorde of whome they be holden of, nother. For thoſe landes holden in ſocage durynge the nonage, ſhall go to the next of the blode, to whom the enherytance may nat deſcende, whereof he ſhall make accompt unto the heyre whan he cometh to full age, &c. And if the heyre be of full age at the deceſſe of his aunceſtre, he ſhal paye a relefe to every lorde that he holdeth any lande of, if relefe be due to be payed, by reaſon of his tenure. But in caſe that a tenaunt holde dyuers manours of dyuers lordes by knight ſervyce, and have but one parcell of lande holden of the kynge in capite, the kynge ſhall have all the hole landes holden of every lorde during the nonage: and the mariage of the heire, if he be unmaried, and if the heire be under the age of xiiii. yere, and wyll dyſagre to the maryage, than the kynge ſhall have the maryage of him or her, or the value therof, and the kynge ſhall pay no chefe rent durynge the nonage, except it be founde due to be payed in the offyce of the exchetour, and many other thynges maye falle to the lordes, as herryottes and other cuſtomes, accordynge to their originall dedes, and uſe of the manour. And ye ſhall underſtand, that there be two maner of herryottes, that is to wytte, herryotte ſervice, and herriot cuſtome. Herryotte ſeruice, is where a man hath gyven landes and tenementes to another man and to his heyres, to holde of hym and of his heyres, as before the makynge of the ſtatute, Quia emptores terrarum, or ſythe the

makinge

makinge of the ſaid ſtatute, to holde of the chiefe lorde of the fee, by the ſeruyce therof due and of ryght accuſtomed reſeruynge to hym certayne rentes herryottes, or any other cuſtome: this is rent ſeruyce and herryot ſervice bycauſe it is expreſſed in his originall dede. Herriot cuſtome, is where a man hath a lordſhipe, wherein hath been uſed tyme out of mynde, that every tenant that holdeth any meſe place of the lorde, ſhall gyve his beſt quycke good in the name of a herryot to the lorde, and he that hath no quycke good, ſhal give his beſt deid good. And in ſome place the tenaunte ſhall gyve for every meſe place that he holdeth a herryotte, though the houſes were lette downe an hundred yere before, the which me ſemeth ſhuld be a great bribery and extortion, as I ſaid in the Prologue of this Treatyſe. And therfore, it is wiſdome for every man to take his houſe by indenture or by copie, wherein may be expreſſed, what rentes, herryottes, cuſtomes, and ſeruyces that the tenaunt ſhal pay and do, for a lorde may abridge and make leſſe his cuſtom by wryting, but tho' he makes wryting, and and ſpecifye what rent he ſhall pay, he muſt ſay further, for all maner rentes herryottes, cuſtomes, and ſeruyces. And in ſome lordſhyppe every man that dyeth within the ſame, be he the lordes tenaunt or nat, ſhal pay an herryotte. In ſo moche that if a ſtraunge man ryde or go by the waye, and dye within ſuch a lordſhyppe, he ſhal pay an herryot, the whiche is playne extorcyon and agaynſt the commen ryght: for bytwene the lorde and hym that dyed was no maner of priuytie of bargayne or covenant. And in ſome lordſhypp the lorde ſhall take his herryotte before the parſon or the vycare his mortuary, and in ſome places the church before. And that is, as it hath been accuſtomed and uſed tyme out of minde. But for the moſt parte the lorde taketh before, bycauſe the

the lorde maketh couenaunt with his tenaunt in his lyfe, that he ſhal have his beſt quycke good at his deceſſe, and the mortuary is not due tyll he be deed, and the herryotte was covenaunted and graunted before in his lyfe, and the firſt bargayne muſt be obſerved and kept. And alſo in ſome places it is parted bytwene the churche and the lorde, and that is, where he that is deed hath no more quicke good, but one horſe or one beeſt, and than he that hathe be uſed to choſe firſt, ſhall have the better parte by one peny, but of deed good, eyther party ſhall have one. But there ſhal nouther of them take any deed good, as longe as there is any quicke goodes, and in many lordſhyppes it is uſed, that and the tenaunt leave his houſe by his owne wyl, without any diſcharge of the lorde, the tenaunt ſhal pay his beſt quick good to the lord in the name of an herryot, and in ſome lordſhyppes it is accuſtomed, that if the tenaunt departe fro the lordſhyppe by his owne wyle, he ſhall make a fyne with the lord for his departing, and moſt commonly it is ii. s. and it is called a fare fee, or a farewell, and ſuche a tenaunte that goethe at his owne wyll ſhall make all maner of reparacions, and that tenaunt that is diſcharged by the lorde or by his offycers, ſhall make no reparations, except he be diſcharged for not doing reparations, &c.

CHAP.

CHAP. XIII.

How many cuſtomary Tenauntes there be, and howe moche Landes, every of them holdeth, and what Workes and Cuſtomes they do, and what the Workes, and the Cuſtomes of every Tenant is worthe by the Yere, and how moche every of them payeth, over the Cuſtomes and Workes, &c.

ITEM inquirend. eſt de cuſtomariis videlicet quot ſunt cuſtomarii et quant. terre quilibet cuſtomarius teneat, quas operationes, et quas conſuetudines facit, et quantum valent opera et conſuetudines cuiuſlibet cuſtomarii per ſe per annum, et quantum redditum de redditu. aſſiſe per annum preter opera et conſuetudines, et qui poſſunt talliari ad voluntatem domini et qui non.

It is to be inquered of cuſtomary tenantes, that is to wytte, howe many there be, and how moch land every tenaunt holdeth, and what werkes and cuſtoms he doth, and what the werkes and cuſtoms be worth of every tenaunt by itſelf, and howe moche rent by the yere, above his werkes and cuſtomes he doth pay, and which of them may taxe their landes at the wyll of the lorde and whiche nat. Cuſtomarye tenauntes are thoſe that hold theyr landes of their lord by copye of courte role, after the cuſtome of the manour. And there be many tenauntes within the ſame manor, that have no copies, and yet holde by lyke cuſtome and ſeruyce at the wyll of the lorde. And in myne opinion it began ſoone after the conqueſt, when William conquerour had conquered the realme, he rewarded all thoſe that came with hym, in his viage royall, according to their degree. And to honourable men he gave lordſhyppes, maners, landes, and tenementes, with all the inhabytantes, men and women dwellyng in the ſame, to do with them at their pleaſure.

of his tenures or knight ſervice, to go to batyle with his lorde, and to put his lyfe and membres in ieopardye with his lorde, yet can he nat go with them bothe. And therefore ſhall he go to bataile with that lorde that he holdeth his landes of by prioritie. And bycauſe therof, if anye ſuche tenant dye his heyer beyng within age, the lorde ſhal have the keypinge of his body, and the profite of thoſe landes that be holden of hym, duringe the nonage, and alſo the maryage of hym. Wherefore it is to be preſuppoſed, that the lorde wyll be more louyng and kind to hym, than any other of his frendes wolde be. Seeing that whan he cometh to full age, he ſhall put his life in ieoperdy for his lorde, the which byndeth the lorde by reaſon the rather to do for him, whan he is nat able to helpe himſelfe. Whereas his frendes, may fortune, cared not for him, and had leauer an other had the lande than he.

And if an abbot or a priour, or any other man or woman of religion ſhulde do homage they ſhall ſay, I become your man, &c. bicauſe they be alonly profeſſed to God, to be his men and women, and to none other, and therefore they ſhall knele and holde their handes as the other dyd, and ſay thus, I do to you homage, and to you ſhall be faithful and lowly, for the landes and tenementes, the which I hold of you, ſauyng the faythe that I owe to our ſouerayne lorde the kynge, &c.

And if a woman ſole ſhulde doo homage, ſhe ſhall nat ſay, I become your woman: for it is nat conuenient, that a woman ſhulde become woman to another man than to her huſbande, whan ſhe is married. And therefore ſhe ſhall ſay as the relygious men and women do: I do you homage, &c.

And if a woman couert with baron ſhall do homage, they ſhall knele before the lorde both, and the lorde ſhall take both their handes betwene his, and the huſ-

band

band ſhall ſpeake all the wordes, as thus, we do you homage, and fayth to you, we ſhall beare for the landes that we holde of you, ſauynge the faith that we owe to our ſoverayne lord the kyng, his heires and to our other lordes, and they both ſhall kyſſe the lorde, &c.

And in caſe a man ſhuld do homage to his lorde, and the lorde graunte his homage and ſeruyce to an other man, Now ſhal the tenaunte doo his homage and ſervice to the grauntee, after this maner. I become your manne fro this day forthe, and to you ſhall be faithfull and lowely, for the landes and tenementes that I helde of A. B. your grauntour, in the townes of C. D. the whiche to you he hathe graunted my homage and ſeruyce in the ſayd townes, ſavynge the faythe that I owe to our ſoverayne lorde the kynge and my other lordes, &c.

And knowe you, that one lorde may have done to hym divers homages of dyuers tenantes for one maner of lande. But one tenaunt ſhall doo but ones homage for one maner of lande, for thoughe the lorde dye, his heire or his aſſigne, if he ſell it or grant it away, they do repreſent the lordes eſtate. But and the tenant have done his homage to his lorde, and after the maner, whereof the tenaunt holdeth his landes, is recovered agaynſte the lorde.

Nowe ſhall the tenante do his homage ageyn to hym that recovered the maner, for he commeth nat in by the lorde, but by force of the recovery, the which proveth the firſt homage to be voyde, for it was done to hym that had no right to take it, &c.

Alſo ye ſhall knowe, that a man maye diſtrayne his tenantes cattell for homage by courſe of the comon lawe, and alſo for relefe. And though a man hath payde his relefe yet he ſhall do homage and feaultie. Alſo ye ſhall underſtande, that no man ſhall do homage, but he that hath eſtate of inheri-

tance

tance in fee ſymple or in fee tayle, in his owne right or in his wifes, for tenauntes for term of life, tenauntes by the curteſy, nor tenaunt in dower, ſhall do no homage, nor take no homage, &c.

And if a man holde landes of the king in chief, and have iſſue three or four doughters and dye, all the doughters ſhall do homage to the kynge. And if the landes be holden of an other lord, the eldeſt doughter ſhall do homage for all, and alſo the ſeruices, and the other doughters ſhall be contributories, and beare euery one of them their portion of the ſame.

And when a freeman ſhall do fealtie to his lorde, he ſhall lay his hand upon the boke, and ſhall ſay thus, here you my lorde, that I, W. D. de G. fro this day forth, ſhall be faithfull and lowly, and faith to you ſhall beare, for the landes and tenementes that I claim to holde of you, and loyally ſhall do and pay rentes, cuſtomes and ſeruices, that I ought to do at the termes aſſigned, as God me helpe and all ſayntes, and than kyſſe the boke.

Whan a vyllayn ſhall do fealtie to his lord, he ſhall lay his hand upon the boke, and ſay thus. Here you my lord R. that J. W. de L. fro this day forth to you ſhall be faithful and lowly, and to you ſhal do al the cuſtomes and ſervyces, that I ought to do to you, for the landes that I holde of you in vyllennage, and I ſhal be juſtifiable of body and of goodes, as God me helpe and his ſayntes, and than kyſſe, &c.

Whan a uilayne that holdeth no landes of the lorde ſhall do fealtie, he ſhal lay his hand upon the boke, and ſay thus, here you my lorde S. that I, W. B. fro this day forth, to you ſhall be faithfull and lowly, and I ſhall be juſtifyable to you of bodye and of goodes, as God me helpe and his ſayncte, and kyſſe the boke, &c.

CHAP.

CHAP. XIX.

What a Surveyour ſhuld do.

NOWE this ſtatute is brefely declared it wolde be underſtand, how a lordſhyp or a manor ſhuld be ſurveyed and viewed, butted and bounded on every parte, that it may be knowen for ever, whoſe every parcel thereof was, at the makyng of this boke, and it may ſerve as well to ſave the inheritance of the lordes, as of every freholder by charter, copyholder and cuſtomary holder, and to knowe every man's land, as it lyeth to his houſe, one from an other, ſo that it may be knowen an hundred years after, and forever, what maner of landes, and how many acres every man had to his howſe at that time, and where they ly. The name of a ſurveiour is a Frenſch name, and is as moche to ſaye in Englyſſhe as an overſeer. Than it wolde be knowen, how a ſurveyour ſhuld ouerſee or ſurvey a town or a lordſhip. As if the city of London ſhulde be ſurveyed, the ſurveyour maye nat ſtande at Hygate, nor at Shoter's-hill, nor yet at the Blackeheth, nor ſuche other places, and overloke the city on every ſyde. For if he do, he ſhall nat ſee the goodly ſtreets, the fayre buyldynges, nor the great ſubſtance of rycheſſe conteyned in them, for then he may be called a diſceyuer, and not a ſurveyour: and in likewiſe yf a man ſhall viewe a cloſe, or a paſture, he may nat loke over the hedge, and go his way, but he muſt outher ride, or goo ouer, and ſee euery parcell thereof, and to knowe how many acres it conteyneth, and how moche thereof was medowe grounde, howe moche paſture grounde, how moche wodde grounde or buſhe grounde, heythe, lynge or ſuch other, and what an acre of medowe grounde is worthe, and what an acre of paſture, and what an acre of the wod grounde of buſhe, and ſuche other be worthe.

worthe. And what maner of cattel it is beſt for. And how many cattel it wyll graſſe or finde by the yere, and what a beaſtes graſſe is worthe by the yere, in ſuche a paſture, or els he cannat ſet a true value what it is worthe. And therefore a ſurueyour muſt be diligent and laborious, and nat ſlouthful and recheleſſe, for and he be, he is nat worthy to have his fee or wages, and maye fortune to make an unperfite boke. And if he ſo do, it is to his ſhame and rebuke, and great ieopardye to his ſoule to make a falſe preſydent, wherefore it is convenient to remember the ſayng of the wyſe philoſopher Adhibe curam, that is to ſay, take heed to thy charge, and ſo if he ſhulde view a citie or a towne, he muſt begyn at a certayne place, as yf he were at the drawe bridge of London bridge on the eaſt ſyde, and there to make his tytelynge where he beginneth, and to ſhew who is lorde of his houſe next into the ſayd bridge, and who is tenaunt. And if he be a freholder, what chefe rents he payeth to the lorde, cuſtomes, or other ſervices. And if he be no freeholder, than the rent nedeth nat to be ſpoken of but at his pleaſure, for it may ryſe and fal. And how many fote in brede, and how many in length. Than to the ſecond howſe on the ſame eaſt ſyde in lyke maner, and ſo to peruſe from houſe to houſe tyll he come to St. Magnus churche. And then return agayne to the ſayde drawe bridge on the weſt ſyde, and there begin at the hous next to the ſaid bridge, and ſo to peruſe from houſe to houſe, tyl he come to the corner next Temmes ſtreet and then he may choſe whether he wyll followe the ſouth ſide of the ſaid Temme's ſtreet weſtwarde and eaſtwarde tyll he have peruſed the whole pariſhe. And if there be any maner of gardens, entrees or aleys, or other dwellynge places within forthe, that may nat be overſkipped, forgotten, nor laſt out, but taken by the way. Howe moche

moche every garden is, how longe every aley and entre is, and how many dwelling placis be therein, and whoſe they be, and howe many cellers or tauernes there be, and howe many footes euery of them be in length and brede. And ſo to go from pariſhe to pariſhe, tyll he have viewed the citie and euery ſtrete and lane wolde be remembred what length and brede they be of. And alſo of euery church and churche yard, and other voyd places, the which wold aſke a great leyſar, but yet it is poſſible to be done.

CHAP. XX.

How a Man ſhulde view, but and bounde, the Maner and Towneſhyp.

The Towne of DALE.

THE view of the maner of Dale taken the tenth day of May, the xiiii. yere of the raygne of kynge Henry the viii. by A. B. generalle ſurueyour, to the right honourable lorde. D. lorde of the ſame, and by his commaundement, and alſo by the othes of E. F. G. H. and many other tenauntes of the ſame, as hereafter enſueth.

The citie of the maner of Dale ſtandeth and lyeth bytweẽ the kynges hye way, leadynge from the towne of A, unto the towne of B, on the ſouth part, and the church yarde of the ſame towne of Dale on the eaſt ſide, and the common felde of the ſame towne called the north felde on the north parte. And the tenement or meſe place of John Coke on the weſt part, and conteyneth xxx. perches, in brede and xxx. perches and foure fote in length, euery perche xvi. fote and a halfe, whereupon is ſet the maner place ſufficiently buylded, with two

croſſe chambers of ſtone, of bricke, or tymber; with all maner howſes of offyce within forth, and two barnes, and an oxe houſe, a hey houſe, and a ſtable, a garden and an orcharde. And if it be moted about, expreſſe howe moche houſyng ſtandeth within the mote, and howe moche without, and with what maner of coverynge the houſes be covered. The whych maner with the demayns, landes, medowes, leyſe, and paſtures be nowe in the holding and occupation of T. S. and payeth by the yere, at four termes or two tymes there uſed s. &c. by even portions. vi. li. xiii. s. iiii. d.

The ſyte of the perſonage ſtandeth and lieth betwene the ſayd hye way on the ſouth part, and the ſayd churche on the weſte part, and the ſayde northe felde on the northe parte, and the tenementes of I. C. on the eaſte parte. And the ſayd perſon hath a crofte lyenge betwene the ſayd north feld and the ſayd church yarde on the ſouthe parte, and the ſayd ſyte and crofte conteyneth tenne perches on the ſouthe ſyde, and xiii. perches on the north ſyde, xxx. perches in lengthe on the eaſte ſyde, and xvi. perches and a halfe on the weſt ſyde. And the mancyon place, and the houſes therunto belongynge, be now ruynous, and one Sir S. B. is now perſon there, and hadde it of the gyfte of the lorde, to whom the gyfte belongeth every third tyme, and to I. F. the next tyme, and C. D. the thirde time, and ſo as ofte as it falleth. And the ſayd S. B. occupieth the ſayd perſonage hymſelf, with all the glebe landes, medowes, tythes, and all other fruites, and is worthe by the yere xx. li. and in lyke maner of a vycarage, and then muſt ye ſhew who is perſone, the whiche mooſte commonly is a ſpirituall man.

I. B. holdeth a meſe place frely of the lorde, by charter, with dyuers landes, medowes, and paſtures belongyng to the ſame, the whiche meſe place lyeth

eth bytwene the ſayde hye way, and the ſayde northe felde, as is before ſayd, and the ſayd perſonage on the weſt ſide, and the tenement or meſe place of F. G. on the eaſt parte, and conteyneth xii. perches on the ſouth ende in brede, and xxii. perches and foure fote in length and xvi. perches in brede on the north end, and he holdeth the ſayd meſe, with all that longeth thereto, of the ſaid lorde by homage, fealtie, and ii. s. by the yere, and halfe a pounde of pepper, and ſutes of court from thre weekes to thre wekes, and to the two great letes. And thus he may expreſs the ſeruice or the rent, if he may have perfytte knowledge by the lordes preſedens, or by original dedes.

F. G. holdeth a meſe place with the appurtenaunce of the ſayd lorde at his wyll, or by enderture or copy, and it lyeth betwene the ſayd hie way, and the northe felde, and the foreſaid meſe place of I. L. on the weſt ſide, and the felde called weſt felde on the weſt ſide conteyneth xii. perches, and ſix fote in brede, and xviii. perches and ten fote in length, and paieth unto the lorde at the termes there vſuel xvi. s. ſute of court, two hennes, and an harryotte at his deceſſe, &c.

G. H. holdeth a cotage of the lorde by copy, and ſtandeth bitwene the ſayd hyway on the north ſyde, and the towne felde callyd the ſouthe felde on the ſouthe parte, and the ſayde eaſt felde on the eaſt ſyde, and a meſe place of the priour of B. on the weſt ſyde; and it contayneth by the hy way ſix perches, and at the ſouthe end ſeven perches and eight foote, and on eyther ſide xii. perches, and payeth by the yere at the ſayd termes twenty pens, ſuite of courte, and one henne.

The priour and the conuent of B. holdeth a meſe place and a croft with the appurtenaunce of the lorde freely in pure almes, and it lyeth betwene the ſayd cotage in the holdyng of G. H. on the

eaſt ſyde, and a meſe place of the lordes, in the holding of T. S. on the weſt, and butteth uppon the ſayd hye waye on the ſayd ſouthe felde, and conteyneth in bredthe by the ſayde hye waye ſyxtene perches, and in lengthe twenty perches, and at the ſouthe end twelve perches in bredth, and payeth to the lorde halfe a pound of pepper for all maner of ſeruice, &c.

T. S. holdeth a meſe place of the lorde by indenture, and it lyeth betwene the ſayd tenement of the priours on the eaſt ſide, and another hye waye that ledeth or goth fro the forſaid church or perſonage, unto the town of S. on the weſte ſyde, and betwene the foreſayde hyeway on the north ſide, and the tenement of the lordes in the holdynge of H. L. on the ſouthe ſyde, and it conteyneth tenne perches euery waye, and payeth by the yere, &c. ſuite of courte and herryotte. Alſo the ſayd I. S. holdeth of the lorde an horſe mylne nexte adioynynge to his ſayde meſe and the tenement of H. L. and is conteyned bothe in lengthe and brede within the ſaid x. perches, whereof the lorde ſhall fynde al the great tymber, and bryng it to the mylne, and the mylner ſhall make all the coſte both of the houſe, and the goinge geyre. And alſo he ſhall bothe thacke and daube, at his owne coſt and charge, and payeth for the ſame at the ſayde termes ſyx ſhillings, two hennes at Chriſtmas, and two capons at paſche.

H. L. holdeth a tenement of the lord, and it lyeth betwene the ſayde horſe mylne on the north ſide, and the ſayde ſouth felde on the ſouth ſide, and butteth upon the ſayd hy way that leadeth to S. on the weſt, and the croft of the ſaid priours on the eaſt, and conteyneth xii. perches, and x fote in brede by the hy way, and ix perches in length to the ſayd croft, and payeth at the termes aforeſayd x. s. two hennes at Chriſtmas, and ſuyte, &c.

P. Q.

P. Q. holdeth a cottage of the lorde at his wyl, and it lyeth betwene the ſayde waye, that leadeth to S. on the eaſt ſyde, and a croft of R. X. on the weſt ſide, and a felde called ſouth felde, on the ſouth ſide, and the tenement of R. X. of the north, and it conteyneth in brede by the hy way foure perches, and in length ſix perches and a halfe, and payeth, &c.

R. X. holdeth a tenement and a crofte called the Swan, frely by charter, and they lye uppon the corner bytwene the ſayde two hye waies on the north and eaſt, and a tenement of the lordes, in the holdynge of W. C. and a medowe called the weſte medowe on the weſt ſide, and a cotage in the holdynge of P. Q. and ſouthe felde on the ſouthe ſyde. And it conteineth in itſelfe viii. perches ſquare, and the crofte conteineth xii. perches in lengthe and ſixe in brede, wherein be five buttes of the whiche one butte is the ſayd priour of B. that is to ſay, next unto the hedge on the weſte ſyde except one, and he holdeth the ſayd tenement of the lorde by homage, feaultie, and a ſperhauke for all maner of ſervyce.

W. C. holdeth a tenement of the lorde, lyenge bytwene the ſayde tenement of R. X. on the eaſt ſyde, and the medowe called the weſt medowe on the weſte and ſouthe, and the ſayde way that leadeth from A. unto B. on the north ſyde, and conteyneth xiiii. perches in brede, and xvii. in lengthe, and payeth, &c. ſuyte of courte and herryot, &c.

I. C. holdeth a tenement of the lorde and it lyeth bytwene the ſayde maner place on the eaſt ſyde, and the weſt medowe on the weſt ſide, and the northe felde on the northe ſyde, and the ſayd way that leadeth from A. to B. on the ſouthe ſyde, and conteyneth by the way ſevyn perches, and in length x. perches, and payeth at the termes accuſtomed

xii. s. vi. d. two hennes at Chriſtmas, ſuyte of courte, &c. herryot at his deceſſe, &c.

He that ſhall view, butte and bounde landes or tenementes, by eaſt, weſt, north, and ſouth, it is neceſſary that he have a dyall with him, for els and the ſonne ſhine nat, he ſhall nat have perfite knowledge, which is eaſt, weſt, northe, and ſouthe. For many tymes, the landes, or medowes, do nat lye alway euyn eaſt, or weſt, northe or ſouthe, but ſometyme more of one part than an other, as ſouth eaſt, or ſouth weſt, north eaſt, or north weſt, and ſome two partes of the one, and but the thyrde parte of the other, as north north eaſt, north north weſt, eaſt north eaſt and eaſt ſouth eaſt, ſouthe ſouth eaſt, and ſouthe ſouthe weſte, and weſt ſouthe weſt, and weſt north weſt. But it nedeth nat to a ſurueyour to take ſo narrow a diuerſitie, but to butte it upon the moſt part as it lyeth, and than muſt the dyall give him perfyte knowledge how it lyeth, and ſo muſt he tytle it in his boke, as ſhall appere hereafter, and he muſt ſtande in the middis of the flat, whan he ſhall butte truly.

CHAP. XXI.

How a Man ſhulde butte and bounde the Feldes.

The North Felde upon Dale Furlong.

THE northe felde lyeth on the northe ſyde of the towne, and beginneth at the croſs, at a furlong called Dale furlonge, the which furlong conteyneth xxx. landes, and two head landes, and they butte on northe and ſouthe, whereof the ſouth ends butte upon the hall orcharde, and upon the crofte of I.C. and the northe endes but upon Rye-hyl. Than to begin on the eaſt ſyde next to the hye way that leadeth to A. the perſone hathe two landes,

landes, the lorde thre landes, I. B. one lande, F. G. two landes, the lorde foure landes, the priour two landes, the perſon one lande, R. X. two landes, W. C. one lande, H. L. one lande, T. S. two landes, the priour thre landes, the lorde two landes G. H. one lande, the perſon one lande, the lorde two landes next to the weſt ſyde, and the heed lande next to the hall orcharde, and the other heedlande is the perſons next Rye hyll; and if the huſbandes have perfite knowledge whiche is a rodde, and whiche is an halfe acre, than it were better to ſaye the lorde hath an acre, conteynnynge thre landes are made in foure or fyue landes, and I. C. halfe an acre made in two, and T. S. a rodde in one lande, and if it be laſſe than a rodde, than cal it a butte. Howbeit a man may perceive and knowe if any man makes two landes of one land, or of one lande make two landes, becauſe of the certayne nomber of every flatte.

B. A. furlong lieth nexte to the ſame, and conteyneth xiii. landes, and one heedlande at the over endes, and they lye eaſt and weſt, and but upon dale furlonge, at the nether endes, and on the ſouthe ſyde next the perſons crofte. The perſon hath iii. landes, the priour i. land, I. C. ii. landes, the lorde iiii. landes, I. B. ii. landes, T. S. ii. landes, H. L. one lande, G. H. one lande, F. G. one lande, R. X. thre landes, the priour two landes, P. Q. one land, the lord hath the hadlandes.

Whetehyll furlonge lyeth next to the ſame had landes, and it conteyneth xxxvi. landes, and thre gores fother or pyke, and they be all one thynge, and be called ſo, bycauſe they be brode in the one ende, and a ſharp pyke in the other ende, and they be alway ſhorter than the other lande, and they butte upon the ſayd hadlande of the lande at the weſt ende, and upon depe ſyche at the eaſt ende, and to begin at the north weſt ſyde of the ſayde flatte, H. L. ii. landes, T. S. ii. landes, G. H. i. lande,

the lorde ſix landes, I. C. ii. landes, the perſon thre landes, W. C. ii. landes, and one pyke, E. one pike, the priour ii. landes, and i. pike, the lorde iiii. landes, R. X. thre landes, T. S. ii. landes, G. H. two landes, and the lord iii. landes next to the ſouth eaſt ſyde.

Than tourne ageyne to Ryehyll that conteyneth xxxvi. landes and two pikes, and butte upon dale furlong on the ſouth endes, and upon long medow upon the north weſt endes. Than on the ſouth eaſt ſyde next to the way that leadeth to A. the priour hath ii. landes, G. H. i. lande, the perſon ii. landes, I. B. ii. landes, F. G. ii. landes and one pyke, the lord iii. landes, and ii. pikes, W. C. ii. landes, R. X. iii. landes, T. S. ii. landes, P. Q. ii. landes, H. L. ii. landes, the lorde iii. landes next to the balke, that the wind myln ſtandeth upon.

P. Q. the which holdeth a cottage of the lorde, holdeth alſo the ſayde wind mylne, wherunto all the lordes tenauntes, are bound to grynd all theyr corne and malt that they occupy of their own, at the ſaid mylne, as well fre tenauntes as other, and the lorde ſhall fynde all maner of tymber and yron worke, bourd and nayles, and bryng them to the mylne, and the mylner ſhall nayle up the bourdes, make his ſhaftes and the ſayle yardes, upholde and reparell the ſpindell and the rynde, the mylne pykes and the ſail clothes cogge and ronge, at his owne proper coſt and charge, and ſhall pay by the yere xx. s. at the termes there uſuall, and to grynde the lordes corne and malt toll free, and to grynde it fyrſte nexte to the corne that is in the hopper, if any be, &c.

On the other ſyde of the wynde mylne balke lyeth a flatte callyd Peyſehylle, and it conteyneth liii. landes, and foure pykes, and one hadlande, of the whiche landes there be ſixe of them, that breke or cut in the myddes of the landes, as ſhall appere by the bounding. And the ſayde flatte ly-

eth

eth bytwene the common paſture, callyd the balke on the ſouth eaſt, and the foreſayde medowe, callyd the long medowe upon the northe weſte, and next unto the foreſayd balke. I. C. hathe thre landes, the lorde ſyxe landes and a pyke, the perſon four landes and a pyke, I. B. foure landes, F. G. two landes and a pyke, W. C. three landes, R. X. two landes, at the uperende next to the hedelande, P. Q. the nether endes of landes the next to the longe medowe, T. S. foure landes, H. L. thre landes at the heed, and I. C. the nether endes of the ſame, the priour v. landes, the lord eyghte landes, I. B. thre landes, G. H. two landes and a pyke, F. G. one land at the heed, H. L. two landes buttynge upon the ſame one lande and upon the medowe, the perſon thre landes next to the north eaſte ſyde, and the priour hath the hadlande at the heede. And this me ſemeth ſhulde be ſufficient inſtruction for buttynge and boundynge of all the feldes one after an other, &c.

CHAP. XXII.

Howe a Man ſhulde butte and bounde the Medowes.

The longe Medowe belongyng to the Towneſhyppe of DALE.

THE longe medowe belonging to the townſhippe of Dale, lyeth upon the north ſyde of the north felde, betwene the ſayd felde, and the broke, that departeth the townſhyp of Dale, and the townſhyppe of Sale, and the weſt endes butteth upon the way that leadeth to A. and the eaſte ende of the ſame medowe upon a cloſe of the ſaid lordes, called the park cloſe, and containeth cxxii. acres, this medowe lyeth in dyuers ſhotes of length ſomtyme in two ſomtyme in one, and ſometyme in thre. Than to begyn at the weſt ſyde next to the way that gothe to A. on the ouerſhotte, the lorde hath foure

foure acres, I. C. two acres and a halfe, the perſon thre acres, I. B. two acres and a halfe, F. G. thre acres, the priour foure acres, the lorde viii. acres. And on the nether ſhot next unto the broke nexte the ſayde hye way, F. G. ii. acres, the priour iiii. acres, G. H. halfe an acre, W. C. two acres and an halfe, R. X. ſixe acres, the lord vii. acres. Than to the long dole, that butte fro the ſaid northe felde, to the ſaid broke, I. S. four acres, the perſon thre acres, I. C. an acre and a halfe, I. B. an acre and a half, the lorde ſixe acres, P. Q. thre acres, H. L. thre acres. And at the nether end of the ſayd thre acres, I. K. lord of Sale hath attached his weir of his milne of Sale, for the whiche attachement the ſayd I. K. payeth to the lorde of Dale, and to his heires every yere ii. s. at the feaſt of Saynt Myghell Tharcangell for all maner of ſervice, &c. Than to the overſhot next the ſayd feld, G. H. an acre and a rodde, W. C. thre roddes, R. X. an halfe acre, the lorde two acres, the perſon halfe an acre, P. Q. halfe an acre, the priour ii. acres and a halfe, I. C. two acres, the lorde foure acres, T. S. two acres next to the park cloſe, than to the myddle ſhotte next to the longe dole, F. G. an acre, the perſon thre acres, I. B. two acres, the lord foure acres, H. L. two acres, the priour foure acres next to the ſayd park cloſe. Than to the nethermoſte ſhotte next the broke on the ſyde nexte to the longe doles, the perſon two acres, R. X. thre acres, the lord foure acres and a halfe, G. H. demi acre, the priour two acres, W. C. two acres and a demi, I. C. demi acre, T. S. two acres, I. B. two acres in the corner next to the ſayd parke cloſe, and butteth upon the ſayd broke. And if there be any mo medowes, than butte and bounde theym in lyke maner, for the mo medowes there be, and the fewer ſhottes, the better may they be bounded, for medowes go mooſt commonly

commonly by acres, half acres, and roddes, and they ought to be well ſtaked, betwene euery man's doole, and ſpecially well ſtoned with great ſtones betwene, and ſet on a great height, that they ſynke not farre into the earthe, for the propertie of a ſtone is to deſcend downward, and the propertie of earth to aſcende upward. Therefore they would be taken hede unto betyme, and amended when nede is. And this me ſemeth ſufficient, &c.

CHAP. XXIII.

How a Man ſhulde butte and bound his Paſtures.

The Paſtures belonging to the ſame Towne.

THE lord hath a cloſe called Park cloſe, and it conteyneth xxx. acres, and it lyeth betwene the ſaide medowe, callyd Long medowe, on the weſt part, and a cloſe of the perſonnes callid Oxheye on the eaſt parte, and the ſayd broke on the north parte, and a felde called Eaſt felde on the ſouthe parte, and it is worthe by the yere twenty ſhellynges, &c.

The perſon hath a cloſe next to the ſame called Oxhey, and it conteyneth, x. acres, and lyeth betwene the parke clooſe on the weſt parte, and a cloſe of I. B. on the eaſt ſyde, and the ſayd broke on the north eaſt part, and a felde callyd Eaſt felde on the weſt parte. I do not value it, bycauſe it is nat the lordes, the quantitie of the acres therein is ſufficient, et ceter.

The ſayd I. B. holdeth a lytel croft freely, belongynge to the tenement, callyd Rye croft, and conteyneth two acres, and lyeth betwene the ſayd perſons cloſe on the weſt ſyde, and the lane that gothe

gothe toward R. on the ſouthe eaſte ſyde, and butteth upon the hyway that cometh from S. to the ſayde towne of Sale on the northe eaſte ſyde, and the ſayd eſt feld on the weſt part, I ſet it at no value, bycauſe he is a freholder, and runneth in the chefe rentes of his howſe, but and it be gyven to the free holder by another dede, thanne muſte the ſurveyour expreſſe the chefe rent therof by itſelfe. And it is the moſte ſpecyall poynte of a ſurveyour, fyrſte to viewe, butte and bounde, bothe the towne and the hole lordſhyp, or ever he deſyre to ſe or loke uppon any evydence of any freeholders; for this firſt done, the ſurveyour maye than perfytely knowe whether the freholder ſhewe his evidence for al his land or nat, and let the ſurveyour have good remembrance, what parcels of landes be conteyned in the ſayd evydence. And than may he welle perceyue, whether he ſhewe for all or nat. And yf the dedes be ſhewed firſt, the tenaunte maye ſaye there is for all his landes, and the ſurveyour cannot controlle hym, nor ſay nay, &c.

F. G. holdeth a crofte of the lorde, lyenge next on the other ſyde of the ſayd lane called Goſe crofte, and conteyneth two acres and a half, and butteth upon the ſaid hye way, on the north eaſt ſide, and the ſaid eaſt felde on the weſt part, &c. And thus ye may peruſe butte, and bounde, all the crofts, cloſes, and paſtures, about the towne, and within the lordeſhyppe whoſe ſoever they be. And to expreſſe euery hye way or croſſe, commen, balke, or marle pyt, where they lye the which ſhall be a great readineſs many yeres hereafter. And if there be any comen paſtures where heardemen kepe theyr cattell, or any comen woddes, mores, heythes, or ſuch other, they may nat be forgotten to be butted and bounded, as they lye, &c.

CHAP.

CHAP. XXIV.

Howe a Man ſhulde amende errable Lande.

IT is convenient, that a huſband kepe his errable lande lyeng round, that it be not too hygh in the rygge, nor too lowe in the middes of the ſides, nor too hy a lyttel fro the rain, for than will the water ſtande in the ſides of the landes and drowne the corne, and though there be no corn, yet it weareth the grounde and maketh it leane: for ſtanding water dyſtroyeth graſſe, and therefore it muſt nedes diſtroy corne, the which is moche more tender than the graſſe. And if it ſo be, than take the ploughe, and begyn to plowe a forowe in the middes of the ſide of the land, and caſt it downe as yf thou ſhulde falowe it, and ſo peruſe both ſydes tyl the rygge be caſt down, and then take thy plough agayn, and begyn to plowe, where thou dyddeſt plowe fyrſte, and rygge all the remaynant upwarde, and ſo ſhall thou bothe caſte thy landes, and rigge them, and all at one plowyng. And this wyl make the lande to lye rounde, the whyche is good bothe for corne and graſſe, &c.

An other maner of mendynge of errable land, is to muke it, marle it, lyme it or donge it, with the cart or wayne; and as I ſayd in the boke of huſbandrye, to ſette thy donge upon the firſte ſturrynge, when it is rigged, for that is beſt for many cauſes, and if thou lay it upon the falowyng, than ſet thy mucke heape in the rayn of the lande, and than ſprede it, and all that falleth in the rygge caſt it out agayne, for elſe it dothe but lyttell good, for it wyll be covered with erthe, and ſeldome ſene agayne, &c.

An other maner of mendynge of errable lande, is to ſette thy ſhepe folde upon it, and to flytte it every daye, and it is better uppon the ſturrenge than

than upon the falowe, and the ſhepe-folde is better upon the rye ground than upon the whete grounde, &c.

An other maner, whan a huſbande hathe moche errable lande, and hath no donge nor ſhepe to compoſt nor donge his landes withal. Than let the huſande take his plough, and caſte al ſuch landes thre or foure tymes together, and make the rigge there as the rayne was before; and if the landes be to brode, whan it is ſoo caſt downe, than rygge eyther fyde by itſelfe, and ſoo make two landes of one lande or thre landes of two landes. And ſo ſhall he fynd new moulde, that was nat ſene in an hundred yeres before, the which muſt nedes gyue more corne than the other dydde before, &c.

CHAP. XXV.

Howe a Man ſhulde amende his Medowes.

SEE that there be no mouldye warpes caſtyng in the medowes, and if there be in aprill let them be ſprad and beaten ſmall. And this is the beſt way to ſprede them and make them ſmalle. To take a greate bough of a tree, and to plaſhe the boughs abrode, and laye them lowe, and if they lye not brode enough, than take other ſmall boughes, and bynde them faſte to the ſame, and to ley a tree or two over wharte the bowes, to holde them down flatte to the erthe, and to bynde the trees to the bowes that it fall nat of. And then to boore an hole with an nauger in the great boughes ende, or elſe to tye a rope faſte to all the bowes endes togither, and to faſte the teme of the ſame, and with oxen or horſes, to drawe the ſayde boughes, both up and down and over thwart the ſayd mouldy warpe hilles, the which ſhall ſprede them better than

than any man's handes can do; and that ſhall refreſhe the graſſe, and make the medowes moche better.

An nother maner of mendyng of medowes is, yf there be any rynnynge water or lande flude, that may be ſet or brought to runne over the medowes, from the tyme that they be mowen unto the beginnyng of May, and they wyl be moche the better, and it ſhall kyll, drowne and drive away the mouldy warpes, and fyll up the low places with ſandes, and make the grounde euyn and good to mowe; all maner of waters be good, ſo that they ſtand nat ſtyl upon the grounde. But eſpecially that water that cometh out of a towne from every man's mydding or donghill is beſt, and wyll make the medowes moſt rankeſt; and fro the begynning of May tyll the medowes be mowen, and the hay gotten in, the waters wolde be ſet by and roune another waye for dyvers conſidyration, &c.

To amend and make better, dyvers maner of Paſtures.

It is undouted, that there be dyvers manners of paſtures, as low ground like medowe ground, ley ground, the whiche hath bene errable grounde of late, buſhy ground, the which ſometyme hath ben errable grounde, busſhy ground, the which was never errable ground, gorſty grounde, the which hath bene errable grounde, gorſty ground the which was never arrable. Brome grounde, heyth ground, marrys ground, chalk ground, flynty ground, chylturne grounde, and lyme ſtone grounde.

To mende lowe Grounde lyke Medowe Grounde.

Ye ſhall do by it, as I have ſhewed you in the nexte chapiter before of your medowes, and if any water ſtande ſtyll, and wyll nat voyde, make a dytche, make ii or thre, as nede ſhall require, and open

c[illegible] ſides of the dytch that the water may c[illegible] it. Conuey the water away, and with a [illegible] make dyuers furrows from the ſayd dytch [illegible] into the paſture, where the water ſtandeth, and with a [illegible], a wayne, or a ſlede, carry away the erthe th[illegible] the plough tourneth up, or els it will ſtoppe the water, on the one ſide, and if the plowe forowe be too lyttle, than make dyuers ſmall dycheſſe and open them on both ſydes, ſo that thou leave no water ſtanding in the paſture no tyme of the yere. And melche kye, draught oxen, labouring horſes and mares be moſt convenient to go togither in ſuch paſtures.

CHAP. XXVI.

How to amende Ley Grounde, the which hath been errable Lande of late.

YE muſt take hede howe the leyſe lye, and ſpeciallye that they lie nat too hyghe, for and they do, it is more profite to the huſband to caſt it down ageyne, and ſowe it with otes, one yere, two or thre, and to lay it lower, and rounde in good temper, and ſee that noo water ſtande at the landes endes, buttynge on the heed landes, and if it ſo doo, thanne with a ploughe caſte a forowe towarde the heed landes, and than the water wyl folow that forowe, and make the landes drye. But that forowe wyll nat ſerve paſte one or two yeres, but it muſt be renewed. And yf it wax moſſy in the winter, than wolde it be plowed agayne and ſown with dyvers cornes, as the grounde requireth. And at the fyrſte plowynge it wolde be plowed a ſquare forowe as depe as it is brode, and layde flatte, and ſowen with otes, that the moſſe may roote, and than to lye falowe one yere, and than to be ſowen with

with wheate, rye, or barley, as the huſbande thynketh mooſte convenient. And if it ſhuld lye falowe the firſt yere, the moſſe wyll not rotte, and at wynter it wyl be wete, and drowne all the wheate and rye, that it toucheth. And yf a man have plenty of ſoche paſture, that wyl be moſſye every third yere, let him breke up a newe piéce of grounde, and plowe it and ſowe it (as I have ſayde before) and he ſhall have plenty of corn with lytell dongyng, and ſowe it no langer than it wyll beare plentie of corne, without donge, and it will bear moche better graſſe x or xii yere after. And if the leyſe be to brode, than make two landes of one lande (as I have ſayde before) and ſhepe ar the moſt convenient cattell that may go on ſuche paſture, and beſt they wyll amend the graſſe, and to take good heede that ye ſuffer nouther bryers, nor blacke thornes, nor none other maner of buſhes to grow in your paſtures, and ſpecially by the hedges, &c.

CHAP. XXVII.

How to amend buſhy Grounde and Moſſy, that hath been errable Lande of olde Tyme.

THERE is none other remedy, but to ſtock and get up the busſhes by the rotes, and the lande plowed and ſowen (as I have ſayd before) the reyſt ground if it be dry wyl brynge moche corne, for the moſſe wyll rotte, and the moll hyllockes wyl amende the ground wel. And if there be any marle pyttes, that have been made of old tyme within the ſaid cloſe, than whan the landes begyn to weare, if he have nat ſufficient of ſuche buſhy and moſſy grounde to breake up and ſowe, than there woulde be newe marle pyttes made, and

the landes new marled, the which is moche better than outher donge, muck or lyme, for it wyll laſt twenty yeres togither, if it be welle done, and ſhall be the better while it is land. And I meruayle greatly, that in the commen feldes, where of old tyme hath been made many great marle pittes, the which hath done moche good to the landes, that nowe a dayes no man doth occupye them ne make none other, and they nede not to doute, but there is marle nowe as welle as was than, but as me ſemeth there be two cauſes why, one is, the tenantes be ſo doubtful of their lande lordes, that yf they ſhulde marle and make theyr holdynges moche better, they feere leſt they ſhould be put out, or make a great fine, or elſe to pay more rent. And if a lorde ſo do, me ſeemeth he is unreaſonable, ſeynge that it was done all at the coſte of his tenants, and nat at his. The ſecond cauſe is, that men be diſpoſed to ydlenes, and wyl not laboure, as they have done in tymes paſt, but paſſe for the tyme, as his father dyd before him; but yet me ſemeth a freholder ſhulde nat be of that condition, for he is in a ſuritie, his chefe lorde cannot put him out, doyng his dutie, and he knoweth well, he ſhall take the profite while he lyvith, and his heirs after hym, a corage to improw, his owne, the whiche is as good as, and he had purchaſed as moche as the improwment cometh to. And one man this doing, wolde give other men a corage and a good example to folowe the ſame. And all other countries may take enſample at Cheſterſhire and Lancaſterſhire, for many of them that have ſo doone, have made the improwment as good as the lande was before, &c.

CHAP.

CHAP. XXVIII.

Howe a Man ſhuld amende buſshy Grounde that was never errable Lande.

YE muſt conſyder what the grounde is diſpoſed unto, and whether it be drye or wete, or be diſpoſed to beare woode, graſſe, or corne. If it be dry and full of gravell, it is better to beare woode, than outher corne or graſſe. If it be weate grounde, it is nat good for corne: but it will beare bothe woode and graſſe, but and it be a blacke erthe and dry it is good for corne, and it wyl quyte the coſt to ſtock it up by the rotes, and to ſowe it with corne. And if it be white cley, it is moſt commenly a weate grounde, and then it is nat good for corne, but it wyll beare bothe wode and graſſe, and an acre of wod is as good as an acre of corne grounde, or of graſs, and in ſome place moche better. And if ye wyll encreaſe the ſaid buſhy ground, and to make more woode, than bitwene Myghelmas and Martilmas, ye muſt gather many akehornes, and put them in erthe pottes, for thoſe wyll kepe them moiſt, and in February and March, ſet the ſaid akehornes in the ſaid buſhes, as thick as ye wyll, and undoubted they will growe, and alſo ye may gette the keys of aſhes, nuttes, and ſuch others, and ſet them in like manner, and to kepe all manner of catell that wyll eate any woode out of the ſame grounde tyll it be paſt danger of catel, &c.

CHAP. XXIX.

How to amende woode Grounde that lyeth in ſeuerali Paſture.

IF they be great old trees, if ye felle them by the erthe, there wyl never come any ſpring of them agayne, except they have many ſmall pumples and ſpringes about the rotes. And therefore ſuche olde trees wolde be but lopped and cropped, to beare more wood ſtil, and if it be a good grounde to bear corn, and be but a fewe trees, than it were beſt to ſtocke them up by the rotes, and to plowe it and ſowe it. And if it be but younge woode, ye may choſe whether ye wyll ſhrede it, loppe it, croppe it, or fell it by erthe. And yf ye fell it by the erthe, and kepe the ſprynge well, ye ſhall have for every tree two or three trees, ſo that it be felled at dewe ſeaſon of the yere, and that is bytwene Candelmas and May, whereof I have ſpoken ſufficiently ynoughe in the boke of huſbandrye.

CHAP. XXX.

How to amende gorſty Grounde that hath ben errable Lande.

YE ſhall underſtande that there be two maner of gorſe, and ſome men call them fyrſe. One maner wyl growe on drie grounde, and that maner wyl grow as hyghe as a man, and have a great ſtalk as moche as a walking ſtaffe, and yf ye wyll ſuffer them to growe and fell them nat, by proceſs of tyme whan beaſtes go among them, and ſpecially in winter tyme for colde, and in ſummer for ſhade that wyll cauſe them to dye. And many tymes and longe continuall froſt in wynter wyll kyll theſe

theſe maner of gorſe, and when they be deed if ye plowe the lande agayne, and ſowe it with corne, whan it lyeth ley againe, the gorſe wyll growe a-gain. And the beſt remedy for growing again is to put upon ſuch maner of paſture many ſhepe to eate it bare; but in many places they ſet great ſtore by theſe maner of gorſe, and ſpecially for theyr fewel, and woolde nat gyue an acre of gorſty lande for two acres of errable lande. And on that maner of gorſty lande wolde growe good corne with lyttle donge, and it is more profite to plowe it and ſowe it, than to lye ley, except he kepe it for his fewell, and they growe moſt comonly upon drye grounde, ſomewhat ſandy, or grauelly, and ſhepe is the moſt conuenient cattell that maye go upon ſuch paſture.

CHAP. XXXI.

Howe to amende gorſtye Lande, that was neuer errable Lande.

IF the grounde be drye and growe full of ſuch maner of gorſe with the great ſtalkes, ye be at your libertie, to do as I haue ſaide, and if it be of the other maner of gorſe or fyrſe, the which growe lowe by the erthe, and haue but lyttel ſmall ſtalkes, that maner of gorſe groweth always upon wel ſpryng grounde, ſomewhat moyſte and weate, and it will neuer beare good corne, but hewe it up to bake, and brewe withall, for it wyl nat lyghtly be deſtroyed, for if it be brende, it will growe ageyne. But and there be marle underneth in the ground within the ſame cloſe, yf ye make coſte, then bren the gorſe at Marche, and with a bygge and many oxen plowe it, and make ſmall landes, and then marle them, and ſowe them with otes, for that

corne will growe beſt on ſuch grounde. And if this wil nat ſerve it is paſt remedy, for marle mendeth all maner of grounde but it is coſtely, &c.

CHAP. XXXII.

Howe to amende brome Grounde.

BROME groweth alwaye upon drie and ſandy grounde, and it will beare good rye and otes, but it will not endure to beare corne long, without it be donged with the carte or with the ſheep folde, or bothe. And if ye let it ly ley and plowe it nat, the brome will come again, and ſhepe is the beſt cattle to holde it under, but nevertheleſs it wyll growe, whan it is growen of a yarde of heyghte or more than it is good to bake, and brewe with, and ſpecially whan a houſe is thacked, to take the brome and make it in quarters of a yarde longe or there about, and pricke them into the thacke by and by, and cover the thacke clean over, and it ſhall both keep out weate, and alſo ſave it from pullynge downe with crowes, pyes, dawes, or chowghes. And if ye woulde deſtroy it whan it is grown thre or foure fote of height, than about ſaint James' day fell it a fote above the erthe or more, and than the ſtalke wyll dye for a good ſeaſon, but yf it be plowed againe, it wyll growe as faſt as ever it dyd whan ye leave plowyng.

CHAP.

CHAP. XXXIII.

How to amend heythy Grounde.

YE ſhall underſtand that there be four maners of heith ground, sc. heith growing upon grauel, and heith growin upon ſande, theſe two maner of heith groundes wyll beare no corne without moche donge or mucke, for ſeldome is there any marle under that maner of heith. And in many countryes were plenty of lime ſtone is the huſbandes do bren the lyme ſtone with wodde, and ſea cole, and make lyme thereof, and do ſet it upon their landes, as they do their donge, and do ſprede it in like manner, the whiche they call moche better than donge, for lyme is hote of hymſelf. The other two maners of heith is, heith growing upon white cley grounde, and heith growing upon black erthe that lyeth lowe like marreys grounde, and underneth theſe two maner of heyth groundes, there lyeth moſt commonly marle. Than brenne the heith, and ſerche for the marle, and dygge it up and lay it thick upon the ground and ſprede it, and than plow it, and ſow it, and it is moche better than other lyme, mucke or any maner of donge, and lengar it wyl laſt, and ſe that there be no water ſtandyng upon the ſayd grounde, &c.

CHAP. XXXIV.

Howe to amende marreys Grounde.

THERE is none other remedy, but fyrſt to dreyne the water cleane away. And this is a good meane to dreyne the water cleane away. Fyrſt in the loweſt cloſe, where the water may be beſt a-

voyded, make a great dyche and a depe that the water may avoyde. And yf all the water wyll not come to that great dyche, but ſtand ſtyll in diuers places, than make many ſmall dyches one into another, from the ſayde ſtanding waters, ſo that all theſe ſtandynge waters may come into the great dyche, and that by reaſon ſhould dreyne the water clene. And in a dry ſomer may make many brode and deep dyches an ſever the marris in divers paſtures, and make bridges over the dyches into every cloſe, and dyvers lanes made like a cauſey to convey the cattel into the paſtures; ſoo that one cauſey or lane may ſerve the cloſes or paſtures on both ſydes. And in the loweſt places of every cloſe or paſture, make a trench or a lytell dyche into the great dyche that goeth aboute. And this ſhall ye make by proceſſe good paſtures of marreys grounde, and euer the longer, the better paſtures: and ſpecially, yf ye putte in ſo moche catell, it ſhall make the better graſſe and the fyner. And melche kye, draughte oxen, and labourynge horſes is the beſte catell to make good paſture on marreys grounde, and ſheepe on drye grounde, for they wylle eate the grounde moſte bareſt, and that cauſeth the graſſe to be good and fyne. And yf this manner of dychinge wylle nat make the marres ground drie, than muſt you make a ſough undernethe the erthe, as men do to get cole, yron, ſtone, leade, or tynne. Any yf that wyll nat ſerve, than kepe out your catell for fear of drowning, &c.

CHAP.

CHAP. XXXV.

Howe to amende bromy Grounde, and fernye Grounde.

BROMYE grounde, and fernye grounde, be moche of one nature, for they growe on ſandye and drye grounde; and they will beare good rye, barley, bygge, or beyre, and ootes if they be donged with ſhepe, carte, or wayn. For ſuche light grounde wyll ſoone weare and waſh with water, if it be nat donged. And if they lye unplowed they wyl grow full of brome and ferne, and if they wyl deſtroy the brome when it is growen thre or foure foote hye, in Mydſommer mone, or ſoone after, whan it is full blomed, with a hedging bylle cut the ſtalkes halfe a yard aboue the erthe, ſo that ye leave no grene ſtalke growing upon the rote, and that will cauſe it to die, but if ye plowe it ageyn, and after let it lie, it wil growe ageyn, and if ye mowe ferne whan it is yong, ſo that it be mowen before Mydſommer, by uſe of ſuch mowyng, it wylle weare away.

CHAP. XXXVI.

Of chylturne Ground, ſtyntie Ground, and chalke Grounde.

CHYLTURNE grounde and ſtyntye grounde, be light groundes, and drye, and full of ſmall ſtones, and chalk grounde is moche of the ſame nature, and they wyll weare and waſhe awaye with water. And therefore they wolde be donged, as the bromy and ferny groundes be, for marle is ſeldome found in theſe maner of groundes. And therefore if ye want ſhepe and donge, they wolde lye ley and reſt theym, that they may mend with lyenge.

CHAP.

CHAP. XXXVII.

Of lyme ſtone Grounde.

LYME ſtone grounde is very good, both for corne and graſſe, and yet in ſome places there wil moche heith growe upon lyme ſtone grounde, and that is longe of yll huſbandry. For and that heyth were brenned, plowed, and ſowed the firſt yere with otes, and than falowed and ſowed with wheat, ry, and barley, and after with beans or peas, it wyll beare moche corne with lyttell dounge, and ſhall bear alway after, the better graſſe; and ſhepe is the beſte cattell that can go upon any of theſe ſyx maner of groundes, and beſt they wyll amende the graſſe and kepe themſelfe from rottynge. And he that hath lymeſtone, may brenne it with cole and wodde and make lyme, wherewith he may lyme his ground, and that wyll bring good corne, or he may ſelle his lyme at his pleaſure.

CHAP. XXXVIII.

What Profytes come or growe to the Lorde by reaſon of his Waters.

FIRST ye ſhall underſtande, that there be dyuers maners of waters: that is to ſay, ſtandyng waters, as pooles, meyres, mootes, and ſtews, and alſo runnynge waters, as great ryuers, ſmalle ryuers, brokes, ſuches, welſpringes, and pyttes; than what profit may come to the lorde of them. The lorde may ſet the fyſhynges of all theſe ſayd waters to his tenauntes for certayn rent, and he may reſerve to hymſelfe certayne fyſhe, or to fyſhe certayne tymes, or at any tyme at his pleaſure.

CHAP.

CHAP. XXXIX.

The Manner to make dyuers Maners of Mylnes.

ALSO upon theſe waters, the lorde maye ſet diuers maner of mylnes, the which may be to the lordes great eaſe and profite. As upon the great ryuers, corne mylnes that be caliyd grounde mylnes, and they be called grounde mylnes, bycauſe the ouer ſyde of the heedſyll lyeth euen leuel with the ouer ſyde of the grounde in the bottom of the water. And alſo fullyng mylnes, otherwyſe called walk mylnes, may be made in lyke maner, and ſtande alſo upon the great ryuers. And than one whele is able to dryue ii ſtockes, that is to ſay, both a potyere and a faller, the faller both to ſcoure and herely, and the potiere to thick the clothe. And commonly theſe mylnes be not ſet upon the great ſtremesof the great ryuers, but a great part of water is conveyed out of the great ſtreme by a mylneſleme made with mans hande to a certayne place, where wyſe-men thynke the mylne moſt conuenient to be ſet, and the ſayd water to be holden vp and brought to the ſayd mylne, by reaſon and ſetting of a weyre overthwart the ſaid ſtreme, made of trouſe tymber, or ſtone, or of both. And whan it is paſt the mylne with a ſufficient fall of the water, that the mylne ſtand nat in back water, to returne into the riuer ageyn. And in many places the ſaid milns be ſet on the one ſide of the great ryuer, and a weyre made of tymber and ſtone to holde up the water to the mylne, the which is a great coſt, and many tymes it will ſtande in lacke of water, that it may not well go at a great flode, except the grounde wark be made very hie. But they be profitable both in grindyng of corne and fullyng of cloth, and in taking of moche fyſhe. And in lyke maner theſe ſayd two maner of mylnes may be ſette upon ſmalle ryuers without any ſleme caſtynge,

caſtynge, but all only his weyre, to holde up the water, and his fludde gates, to let it go at a flode whan nede ſhall require. Alſo there be two maner of corne mylnes, that is to ſay a braſte mylne, an overſhot mylne, and thoſe two manner of mylnes be ſet and go moſt commonly upon ſmalle brokes, and upon greatte pooles and meyres. And they have alway a broad bowe a fote brode and more, and the ladels be alway ſhrouded with compoſt bordes on both ſydes to hold in the water, and than they be called buckettes. And they muſt be ſet moche nerer togyther than the ladels be, and moche more a ſloops downwarde, to holde moche water that it fall nat oute, for it driueth the whele as well with the weight of the water as with the ſtrengthe. And the mylner muſt drawe his water according to his buckettes, that they may be alway full and no more, for the longer that they holde the water the better they be. Alſo an other maner of fullynge mylnes may be ſet and go upon the ſayd ſmalle brookes, poles, or meyres, and thoſe be called fallers, for a faller by hymſelfe requireth not ſo gret ſtrength of water as the potyer doth, bicauſe the water cometh moſt commonly over the whele, and the braces do but heue up the two fete, that fall into the ſtocke upon the clothe, the which cauſeth the cloth to thicke and tourne. Alſo theſe mylnes that be ſet and go on ſmall waters, may go and ronne with a gogyn of yron upon bulder ſtones or upon braſſe as a bell doth, for that will go mooſte lighteſt. But theſe milnes that go upon thoſe great riuers, that be brode heuy, and weightye, muſte nedes have two great thyke hopes of yron foure inches brode, and an inche thicke: and eyght or nyne inches betwene the ſydes, ſet on both endes of the ſhaft, for the gogyn of yron wyl not beare them, and ſpecially the fullynge mylne. And that mylne that goeth with a gogyn, yet muſt it have on eyther end of the ſhafte a hope of yron and

bulders

bulders under, and if the gogyn fayle or waxe loſe, but it ſhall not touche them both at ones. And let the milner take good hede both to the gogins and hopes that they be not loſe, for than wyl the ſhafte endes brenne of. For than he hurteth his lorde, his maſter, or hymſelfe, for mylne ſhaftes be coſtly. But in ſo moche as there is great profyte to the lordes in makyng of theſe mylnes, and the moſte rent is raiſed upon ſo lyttell grounde, and often tymes for want of the ſede of diſcretion and experience of good making, there be many defaults made in them, and ſpecially in making of the mylne trough, where the mylne whele goeth, for ofte tymes they make it to hallow and depe onder the whele, that the water ſtandeth therein, whan the mylne goth not, for the tayle ſyll wold lye bare and drye, whan the mylne goth not, and the tayll ſylle wold lye xx. inches, or xxiiii. onder the heed ſylle, and the troughe wolde not paſſe iii. ynches holowe at the moſt, and as long as it may receyue thre ladels, the fourthe ladell entryng the water, and the fyfte ladelle leauyng the water. And the ſtrake ſylles both above and under wolde be of a good length, ſoo that the whele come not nyghe unto the draught gate by two fote or more, for the further fro the gate, the bigger and the ſwyfter is the ſtreme. And the lengar that the ladell is, the better it is, ſo that it have ſufficient water. And that the mylner nedeth not drawe up his gate ſoo hyghe, as if the ladell be ſhorte, for the ebber the water is, the ſwyfter it is. And a double bowed whele is moche better than a ſyngle bowed whele for many cauſes, if there be ſufficient water, and better it wyl kepe the ladels from loſynge. The ladell moſt commonly of a double bowed whele, wolde be thre fote longe, and a fote brode, and to draw up his draught gate nyne or tenne inches is ſufficient. And than ſhall nat the bowe of the whele be hydde not couered in the water, and then

hit

hit gothe ſwyftely. And upon the great ryuers the ladels may be an elne longe, but for the weyght and drawing up of the draught gate, &c. The greater compaſſe the whele is, the laſſe water wil dryue it, but it wyll nat go ſo oft about as a lyttell whele wyll do. But the cogge whele in a corne mylne, is a great helper, if it be well pycked, well cogged, and well ronged, ſixe ronges and xlviii. cogges, are beſt for a great ryuer. For than the mylne ſtone goth eyght times about, and the water whele but ones, and euery ronge keppeth his owne cogge, et e contra, and changeth nat on any ſyde. And for a meane water ſixe ronges and xlii. cogges is beſt. And for the ouer ſhot mylne ſyxe ronges and xxxvi. cogges is beſt. For the cogge whele may nat be of ſo great a compaſſe as the other cogge wheles be. And in all theſe pykes, euery cogge kepeth his owne ronge. And if ye putte in any whele a cogge or two cogges, mo or laſſe; than, as I have ſayde, ſhall euery cogge chaunge his ronge at all tymes, ſo that it be nat very truly pycked it will nat go well, and if it fortune to brake a cogge, as it like to do, hit wyll thanne breake many of them, excepte he ſhotte downe his draught gate ſhortly, and likewiſe a wyndmylne. Howe be it a windmilne hath never under xlviii. cogges or liiii, &c. but they muſt be ſo pycked, that euery cogge kepe his own ronge, and ſeuyn ronges are nat profitable for they go lately. Of horſe mylnes I do nat ſpeake of the makyng, for I have nat the experience of them, as I have of water mylnes.

Alſo the lordes and their tenauntes have another maner of profyt by reaſon of theſe waters, over and beſyde theſe maner of mylnes or fyſhynges, and that is by reaſon of the watrynge of theyr catayll and beaſtes, bothe winter and ſummer, and ſpecially of the rynnynge waters, as ryuers, brokes, ſucches,

ſucches, and welſpringes, for they done ſeldome freſe or neuer, and they will be colde in ſomer and warme in wynter, and in a cloſe want water it hath a great meame, and is moche the worſe.

Furthermore it is convenient for a ſurueior, that whan he hath ſurueied his lordes landes, and ſene what profytes approwments may ryſe and be made within the ſame, that he ſhewe his lorde thereof, and aduyſe him to do it, and to make the coſt. For it is undoubted, that a man can nat make no ſurer purchaſes of any maner of lande, better tytell, nor lyghter coſte, nor more advantage to hymſelfe, than to improve, amende, and make better, his owne olde enherytance. I mene nat by the heyghtnynge, or reyſing, or increaſing of the rentes of theyr tenauntes, but al onely in mendynge and makyng better his errable landes, medowes, leyſe, and paſtures, and in making of water mylnes, wind milnes, horſe mylnes, fulling milnes, ſith milnes, cutler milnes, be it by water or draught of horſes, ſmethy mylns, or ſuche other, and alſo of gettyng of al maner of profytes as well under the earth as above (and under is remembred) in the ſixte chapyter.

And by the reaſon of theſe improwementes meſemeth a man might make every towneſhippe that ſtandeth in the playne champyon countre and occupyed in tyllage, halfe as good agayne in al maner of profytes to the tenantes as it was before, if the lordes thereof and their tenantes can agre of the coſtes that ſhulde be made thereof. And never a houſe or cotage to be decayed nor lette downe, and to have as moche lande in tillage and plowinge as there was before, and theyr corne and graſſe ſhulde be better ſaued and kept from diſtroyenge.

CHAP.

CHAP. XL.

Howe to make a Townſhip that is worthe, xx. *Marke a Yere, worth* xx. li. *a Yere.*

IT is undoubted, that to euery townſhyppe that ſtandeth in tyllage in the playne countrey, there be errable landes to plowe, and ſowe, and layſe to tye or tedder theyr horſes and mares upon, and common paſture to kepe, and paſture theyr catell, beeſtes, and ſhepe upon. And alſo they have medowe grounde to get theyr hey upon. Than to let it be knowen how many acres of errable lande euery man hath in tyllage, and of the ſame acres in euery felde to chaunge with his neyghbours, and to leye them toguyther, and to make hym one ſeueral cloſe in euery felde, for his errable landes and his leyſe in every felde, to leye them togyther in one felde, and to make one ſeueral cloſe for them all. And alſo another ſeverall cloſe for his portion of his common paſture, and alſo his porcion of his medowe in a ſeuerall cloſe by itſelfe, and al kept in ſeueral both in wynter and ſomer, and euery cotage ſhall have his portion aſſigned hym accordynge to his rent, and than ſhall nat the ryche man ouerpreſſe the poore man with his catell, and every man may eate his owne cloſe at his pleaſure. And vndoubted, that hay and ſtrawe that wil finde one beeſt in the houſe wyll finde two beeſtes in the cloſe, and better they ſhall lyke. For thoſe beaſtis in the houſe have ſhort heer and thynne, and towarde Marche they wyll pylle and be bare. And therefore they may nat abyde in the felde byfore the heerdmen in winter tyme for colde. And thoſe that lie in a cloſe under a hedge have longe heare and thyck, and they wyll neuer pylle nor be bare, and by this reaſon the huſbande maye kepe twyſe ſo many catell as he did before.

This

This is the cauſe of this approwment. Nowe euery huſbande hath ſixe ſeuerall cloſes, whereof iii. be for corne, the forthe for his leyſe, the fyfte for his commen paſtures, and the ſixte for his haye, and in wynter time there is but one occupied with corne, and than hath the huſbande other fyue, to occupy tylle lente come, and that he hath his falowe felde, his ley felde, and his paſture felde al ſommer. And whan he hath mowen his medowe, than he hath his medowe grounde, ſoo that if he have any weyke catell that wold be amended, or dyvers maner of catell, he may put them in any cloſe he wyll, the which is a great aduantage; and if all ſhulde lye commen, than wolde the edyche of the corne feldes and the aftermath of all the medowes be eaten in x. or xii. dayes. And the ryche men that hath moche catell, wolde have the advantage, and the poore man can have no helpe nor releſe in wynter, whan he hath moſte nede, and if an acre of lande be worthe ſixe pens, or it be encloſed, it will be worth viii. pens, whan it is encloſed, by reaſon of the compoſtyng and dongyng of the catell, that ſhall go and lye upon it both day and nighte; and if any of his thre cloſes that he hath for his corne be worne or ware bare, than he may breke and plowe up his cloſe that he hade for his layſe, or the cloſe that he hadde for his commen paſture, or bothe, and ſowe them with corne, and let the other lye for a tyme, and ſo ſhall he have alway reiſt grounde, the which wil beare moche corne with lytel donge; and alſo he ſhall have a great profyt of the wod in the hedges whan it is growen, and not only theſe profytes and advantages beforeſaid, but he ſhall ſaue moche more than al theſe, for by reaſon of theſe cloſes, he ſhall ſave meate, drinke, and wages of a ſhepeherde, the wages of the heerdman, and

the wages of the swine heerde, the whiche may fortune to be as chargeable as all his holle rent, and also his corne shall be better saued from eatinge or distroyeng with catel. For dout ye nat but heerdemen with their catell, shepeherdes with their shepe and tieng of horses and mares, distroyeth moch corne the which the hedges wold saue. Paraduenture some men would say, that this shuld be against the common weale, bicause the shepe herdes, heerdmen, and swyneherdes, shulde than be put out of wages. To that it may be answered, though those occupations be not used, there be as many newe occupations that were not used before. As gettyng of quicke settes, diching, hedging, and plashing, the which the same men may use and occupye. Also it may fortune men wyl say, that if all shuld be enclosed, that there wold be many foule lones, as there be in Essex: but for that there may be a prouision and that is thus, where the kinges hieway is, if it be dry grounde, stony ground, or sandy ground, in al such places, may be lanes made of a conuenient breade, for the kynges people to passe through with al maner of cariage. And where it is softe ground lyeng leuel, that the waters may not wel passe by the dyches, at euery hedge that goeth over whart the hyeway there to make a gate, and stone it or grauel it in that place. And then hath euery man the hole close to ride cary or go in, as they had before, likewise as they do at the wynd gates at this syde Chorley in Lanchashire, and likewise betweene towne and town, and as to their owne drift lanes to their closes, let them make them for their owne ease as they wil have them, &c.

The moste indifferenteſt meane to make these appowments, as me semeth is this. Al the lordes of one towne, be there never so many, shulde be

all

all of one assente, that theyr tenauntes shulde exchaunge their landes one with an other, and the sayd exchaunge to stande, and endure for ever, for dout theym nat, but they knowe it best, and every tenaunt for his owne advantage wyl do it indifferently, and the curate of the same parisshe for his parte, and euery lordes bayly to be indifferent, to se theſe closes lotted and assigned to everye man's ease, so that euery man maye have one lyttell croft or close next to his own house, if it may be, thoughe he may have no lande of his owne. This done, lette every lorde by his coppe of court role, or by indenture, to make a sufficient lease to every of their tenauntes, to have to hym and to his wyfe, and to his children, so that it passe not thre lyues, than beinge alyue and named, yielding and paying to their lordes, and to their heires, the old rentes and seruyces, before due and accustomed, during theſe thre lyues, upon this condition, that they shall do or cause to be done, duryng their lyues, sufficiently to quycke, set, diche, hedge, and plashe, whan nede is, al the sayde closes, and soo kepe theym durynge their lyues, the whiche wyl be a great charge to the tenantes. But yet me semeth they may wel do it if they entende to thriue, and specially do remember the profits that may come to them afterward. There is an old saying. Quod leuis est labor cum lucro, that is to say, that labor is light where winning followeth, and moche of this labor may be done by himselfe, and his seruantes, at a convenient tyme, soo that he let nat his husbandry. It is moche to be done in one yere, two or thre, but and they may do it in syx or nyne yeres as the felde go aboure, they hye them well, for it is too costly for husbandes to hyre it to be doone. And the lordes me semeth, cannot do lesse, than to graunte them theſe

thre lyues of the olde rent, remembryng what profytes they may have at the ende of the termes, they knowe not howe soone. For undouted one ferne day cometh at laste, and though the aduantage of the lordes come not anone, it wyll come at length. And therefore sayth the philosopher. Quod differtur, non aufertur, that thyng that is deferred is nat taken away, and in the meane time the lordes have no maner of losse, nor yet make no costes, but at their pleasure.

FINIS.

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